

# Classical Journal

PUBLISHED BY THE CLASSICAL ASSOCIATION OF THE MIDDLE  
WEST AND SOUTH WITH THE COOPERATION OF THE CLASSICAL  
ASSOCIATION OF NEW ENGLAND AND THE CLASSICAL ASSOCIATION  
OF THE PACIFIC STATES

Volume XXVIII

DECEMBER, 1932

Number 3

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# THE CLASSICAL JOURNAL

Published by the Classical Association of the Middle West and South, with the cooperation of the  
Classical Association of New England and the Classical Association of the Pacific States

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ROY C. FLICKINGER  
University of Iowa

Correspondence should be addressed as follows:

*Concerning Manuscripts and Book Reviews*, in general to Roy C. Flickinger, University of Iowa, Iowa City, Ia. But manuscripts from the New England States should be sent to Russel M. Geer, Brown University, Providence, R. I.; from the Pacific States to Arthur P. McKinlay, University of California at Los Angeles, Calif.

*Concerning Special Departments*, to those named at the head of each department.

*Concerning Membership in the Associations:*

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*Concerning Advertisements*, to Roy C. Flickinger, Business Manager, Iowa City, Ia.

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The membership fee in each of the associations named above is \$2.00 a year, with the addition of 25 cents a year for Canadian members, for postage. This fee includes subscription to the JOURNAL at a special rate. See back cover page.

Twenty-five reprints are furnished free to the authors of major articles, book reviews, and notes. Additional reprints, if ordered in advance, are supplied at cost. Orders for additional reprints should accompany the corrected proof.

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# THE CLASSICAL JOURNAL

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VOLUME XXVIII

DECEMBER, 1932

NUMBER 3

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## Editorial

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### PROFESSOR LOFBERG'S ILLNESS

On November fourth I received as president of the Classical Association of the Middle West and South for 1932-33 a letter from Mrs. Lofberg in which she presented Professor Lofberg's resignation from his duties in connection with the CLASSICAL JOURNAL, stating that "Mr. Lofberg has been ill for three or four weeks, but indications seemed each week that he would soon be out. However, he has suddenly become worse, and it has become clear that he can do nothing on the JOURNAL for several months." On the following day a note from Miss Virginia E. Ross, Professor Lofberg's secretary, informed me that he "cannot be consulted about anything that concerns the JOURNAL for two months or so at least." As a result of an interchange of telegrams with members of the Executive Committee I was unanimously requested to resume for the remainder of the year the duties which I voluntarily relinquished last spring in order to become Secretary-Treasurer of the American Philological Association. In the emergency it was fortunate that the membership drive which I have been conducting for that Association was just reaching its culmination and that the programs of the three meetings for which I am responsible this year, viz. the Christmas meeting at Syracuse University, the Easter meeting at the College of William and Mary, and our Iowa Conference in February, were all

practically completed. Otherwise it would have been impossible for me to step into the breach. This was made the more possible, also, by the fact that my colleague, Professor Franklin H. Potter, has generously promised to assist me. Accordingly under the authority annually conferred upon the Editors-in-Chief I have asked him to become Managing Editor, a position which he has already held in 1925-26 and 1928-29.

I apologize to the readers of the CLASSICAL JOURNAL for bringing to their attention details so intimate and so personal as the above, but I feel that the situation as a whole can be made plain only by a frank statement. Members of the Executive Committee will welcome from any members suggestions as to what should be done with the JOURNAL for 1933-34 in the event that by the time of our Easter meeting Professor Lofberg should not wish to assume the burden for another year.

Upon telephoning to The Torch Press, which publishes the JOURNAL at Cedar Rapids, only twenty-five miles away, I found that the December issue, which under the schedule announced in the CLASSICAL JOURNAL xxvii (June, 1932), 715 should appear November 15 and should have been released at the printer's on October 25, was not yet in page proof nor indeed its contents determined. Under these circumstances it will, of course, be impossible for this issue to appear on time. We shall do the best we can with it, and shall strive to resume the normal schedule at the earliest possible moment. Our grateful thanks are due to Professor Dunham and the classical faculty at Ann Arbor. The former kindly offered to motor to Oberlin and transport all the necessary materials to Ann Arbor, where the classical staff would have done whatever needed to be done with the December number. Unfortunately other arrangements had already been made before this offer was received.

No list of officers in our Association for 1932-33 has yet appeared, since it was crowded off the fourth cover page of both the October and November JOURNALS by advertising. This is a policy which I initiated myself, and it effects a large saving in expenses with a corresponding increase in advertising profits. But of



course it is unfortunate to have so much of the year pass without an announcement of our officers, especially the state Vice-Presidents. Nevertheless I find that the advertising for the December number again runs to six pages and that Professor Lofberg had given directions at The Torch Press that the third and fourth cover pages should once more be devoted to advertising, the list of officers being printed on the last page (240), which is usually filled with Recent Books. It has seemed advisable to carry out these directions, but I shall try to print the officiiary in its usual position in the January number.

ROY C. FLICKINGER

NOVEMBER 8, 1932

THE BUSINESS SIDE OF THE CLASSICAL ASSOCIATION OF THE  
MIDDLE WEST AND SOUTH

At my request my successor, Mr. Dunham, has contributed the following comments on the Secretary-Treasurer's Report.

J. O. LOFBERG

Secretary-Treasurer, 1931-32.

REPORT OF THE SECRETARY-TREASURER

While the tables which appear at the end of this article speak for themselves, the reader should note that Tables I-V are concerned with the circulation of the CLASSICAL JOURNAL and membership in the Classical Association of the Middle West and South and allied associations for the year ending March 15, 1932. The financial report for the fiscal year ending August 31, 1932, appears in Table VI.

The data in the Secretary's report are presented in comparative tables in order that the reader may make his own analysis. Our Association, like all other educational organizations, has felt the effect of the depression. All four classical associations have suffered a loss in membership. The percentages of loss as computed on the total number of subscriptions to the CLASSICAL JOURNAL are as follows:

Classical Association of the Middle West and South.....	13.9%
Classical Association of New England.....	4.3%
Classical Association of the Atlantic States.....	7.9%
Classical Association of the Pacific States.....	19.4%

An examination of the Secretary's files shows that this loss may be attributed for the most part to the "floating population" in the profession.

Illinois, with 402 members, continues to hold first place (Table I), while Ohio, with 328 members, is second. Virginia shows a gain in its number of members, while Kentucky and South Carolina reveal a gain in their total number of subscriptions to the JOURNAL.

In an age when the reading public has become accustomed to editorials written in a pessimistic tone there is little to be gained by setting up a cry of *O tempora, O mores!* When we compare the status of our Association with what has been going on in the business world during the period covered by this report, we have many reasons to be thankful. A large majority of the members of the Classical Association constitute a body of admirers of the classics who will continue to stand steadfastly by the principles to which our Association is committed.

FRED S. DUNHAM  
Secretary-Treasurer, 1932-33.

TABLE I. THE CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH  
March 15, 1932                      March 15, 1931

	Memb.	Ann'l Sub.	Paid Stu. Sub.	Free Cop. to Srs.	Total	Memb.	Ann'l Sub.	Paid Stu. Sub.	Free Cop. to Srs.	Total
Alabama	25	6		2	33	34	8		15	57
Arkansas	20	6			26	29	9		19	57
Colorado	44	15	2		61	45	13	5	1	64
Florida	27	7		13	47	41	11		11	63
Georgia	41	21		11	73	49	18		14	81
Illinois	402	91		42	535	450	92		55	597
Indiana	274	50		24	348	278	50	14	49	391
Iowa	128	17		22	167	156	27		12	195
Kansas	95	23	1	1	120	112	26		20	158
Kentucky	62	23		8	93	62	18		4	84
Louisiana	36	11		3	50	47	12		7	66
Michigan	181	57		34	272	237	57		22	316

Minnesota	67	20		21	108	87	27		17	131
Mississippi	57	14		10	81	68	16		27	111
Missouri	111	30		1	142	126	25		4	155
Nebraska	89	16		9	114	105	20		13	138
New Mexico	8	1			9	9	1			10
North Carolina	69	21		2	92	87	25	1	16	129
North Dakota	15	2			17	19	2			21
Ohio	328	69		47	444	343	77	16	61	497
Oklahoma	38	19		7	64	47	22		9	78
South Carolina	38	12		30	80	47	14		1	62
South Dakota	35	14		2	51	36	17		8	61
Tennessee	49	24		10	83	72	30		12	114
Texas	107	34		3	144	131	42		11	184
Utah	9				9	9				9
Virginia	100	13		26	139	93	19		41	153
West Virginia	38	12	5	4	59	45	11		9	65
Wisconsin	131	35		13	179	162	34		24	220
Wyoming	4	3			7	6	2			8
Ontario	59	12			71	63	16			79
Foreign		38			38		42			42
Out of Territory	23			22	45	21				21
	2710	716	8	367	3801	3116	783	36	482	4417

TABLE II. THE CLASSICAL ASSOCIATION OF NEW ENGLAND

	March 15, 1932			March 15, 1931		
	Membs. Subs.	Ann'l Subs.	Total Subs.	Membs. Subs.	Ann'l Subs.	Total Subs.
Connecticut	115	11	126	127	13	140
Maine	33	10	43	34	8	42
Massachusetts	294	31	325	299	38	337
New Hampshire	27	11	38	26	10	36
Rhode Island	21	3	24	21	2	23
Vermont	16	5	21	19	7	26
Out of Territory	28		28	28		28
	534	71	605	554	78	632

TABLE III. THE CLASSICAL ASSOCIATION OF THE PACIFIC STATES

	March 15, 1932			March 15, 1931		
	Membs. Subs.	Ann'l Subs.	Total Subs.	Membs. Subs.	Ann'l Subs.	Total Subs.
Arizona	3	6	9	6	5	11
California	180	34	214	234	36	270
Idaho	5	5	10	6	8	14
Montana	6	10	16	4	7	11
Nevada	2	1	3	2	1	3
Oregon	21	4	25	29	6	35

Washington	28	11	39	38	10	48
Out of Territory	2		2	3		3
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
	247	71	318	322	73	395

TABLE IV. THE CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

	March 15, 1932			March 15, 1931		
	Membs.	Ann'l	Total	Membs.	Ann'l	Total
	Subs.	Subs.	Subs.	Subs.	Subs.	Subs.
Delaware	5	1	6	5	2	7
District of Columbia	14	7	21	18	7	25
Maryland	25	15	40	28	14	42
New Jersey	60	34	94	61	33	94
New York	236	82	318	246	102	348
Pennsylvania	177	114	291	195	127	322
Out of Territory	6		6	5		5
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
	523	253	776	558	285	843

TABLE V. SUMMARY OF SUBSCRIBERS TO THE CLASSICAL JOURNAL

	March 15, 1932	March 15, 1931
Members of the Middle West and South.....	2710	3116
Members of Other Associations.....	1304	1434
Annual Subscriptions.....	1111	1219
Paid Student Subscriptions.....	8	36
Free Copies to Seniors.....	367	482
Exchange Copies.....	13	9
	<hr/>	<hr/>
	5513	6296

TABLE VI. RECEIPTS AND DISBURSEMENTS

For the Fiscal Year Extending from September 1, 1931, to August 31, 1932

## RECEIPTS

Cash in the Peoples Banking Co., Oberlin, O., Sept. 1, 1931	\$2,260.62
Members' Dues and Subscriptions.....	\$4,726.83
Annual Subscriptions to CLASSICAL JOURNAL.....	2,445.68
Classical Association of the Atlantic States.....	657.25
Classical Association of the New England States.....	670.00
Classical Association of the Pacific States.....	308.75
Student Subscriptions.....	10.00
Membership Subscriptions to <i>Classical Philology</i> .....	444.24
<i>Classical Journal Index</i> .....	187.00
Advertising <sup>1</sup> .....	1,119.88
Reprints .....	12.20
Sale of JOURNALS from Stock on Hand.....	37.15
Addressograph Service.....	14.25

<sup>1</sup> In addition to this amount there was \$166 due for the year from responsible firms and \$113.74 tied up in closed banks, part of which will certainly be paid in due time. — R. C. F.

Interest on Bonds.....	151.24
Returned Checks Made Good.....	21.17
Transferred from Savings Account .....	61.07
Sale of Bond (Purchased from Savings Account).....	987.97
Old Check Canceled.....	2.00
Total Receipts for the Year.....	11,856.68
Total to be Accounted for.....	\$14,117.30

## DISBURSEMENTS

Printing of CLASSICAL JOURNAL.....	\$7,467.97
Expenses of Editors' Office.....	586.70
Expenses of Editor's Office (J. O. L.).....	62.25
Expenses of Secretary-Treasurer's Office:	
Addressograph .....	51.03
Auditing 1930-1931.....	20.00
Clerical .....	1,980.70
Equipment .....	46.20
Insurance .....	5.30
Office Supplies.....	55.31
Postage .....	311.13
Printing .....	52.25
Sundries .....	25.29
Telephone .....	39.39
Expenses of Vice-Presidents' Membership Campaign...	302.39
Classical Philology Subscriptions to University of	
Chicago Press .....	444.24
Expense of Moving Office from Oberlin to Ann Arbor..	180.69
Purchase of Old JOURNALS .....	.90
Returned Checks .....	31.17
Returned Interest Coupons—No Funds.....	37.50
Expenses of Annual Meeting (Cincinnati, Ohio).....	126.85
Classical Journal Index .....	4.07
Refunds — Members' Dues and Subscriptions.....	8.67
Refunds — Annual Subscriptions to CLASSICAL JOURNAL.	10.00
Refunds — Classical Association of the Atlantic States..	1.25
Total Disbursements for the year.....	\$11,851.25
Cash in Farmers & Mechanics Bank, August 31, 1932....	2,266.05
Total Accounted for .....	\$14,117.30

TABLE VII. REAL ESTATE BONDS ON HAND AUGUST 31, 1932

No. M4968 Western Gas and Electric Co. ....	\$1,000.00
No. 36514D United States of America — Treasury Bond .....	1,000.00
No. D168 Graybar Building, Inc. ....	500.00
No. 13667 Bankers Trust Co. Certificate .....	500.00
No. 13668 Bankers Trust Co. Certificate .....	500.00
No. 13669 Bankers Trust Co. Certificate .....	500.00
	<u>\$4,000.00</u>



## THE GANGSTER IN ROMAN POLITICS

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By FRANK BURR MARSH  
University of Texas

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The fact that during the last days of the Republic disorder was rampant in Rome is a commonplace of history, but little effort seems to have been made by historians to diagnose the malady. The riots with which the names of Clodius and Milo are associated have usually been treated as picturesque incidents illustrative of the complete breakdown of the republican machinery, without any serious attempt to determine whether there was any intelligible purpose behind them. It is obvious enough that they were made possible by the lack of a regular police force; but, if the government could deal effectively with the Catilinarian conspiracy, we can hardly avoid asking why Clodius went so long unchecked. The only answer seems to be that the senate either did not dare, or else did not wish, to check him, and a reason for this may readily be suggested. The only method by which the senate could deal with disorder was by passing the "last decree," which conferred exceptional powers on the magistrates; and, if the conscript fathers had little confidence in the men in office, they might prefer to let things take their course. The disorder was probably far less serious than is commonly supposed, since the rioting seems to have been largely confined to the clashes of rival gangs which did not greatly disturb any other class. It might, therefore, seem better to let things take their course than to run the risk of conferring sweeping powers on untrustworthy magistrates. If these considerations will serve, partially at least, to explain the apparent weakness of the senate, another question naturally presents itself. The gangs who fought each other in the streets can hardly be supposed to have been actuated simply by political enthusiasm or mere love of brawling.

There must have been profit in it somewhere, and under the circumstances this must mean that they were paid for their services. There is evidence to show that this was the case and that the money did not usually come wholly from the gang leader himself. It seems obvious that, if disorder was worth paying for, it must have served some purpose; and it may be of interest to examine the situation briefly with a view to determining what purposes it might and did serve.

The Roman assembly was a mass meeting which all Roman citizens were privileged to attend, but which in practice consisted of those who chose, or were able, to attend on any given occasion, and the assembly was never more than a small fraction of the whole citizen body. Moreover, since the assembly voted by groups (centuries or tribes), it was not only possible, but probably usual, for its action to be decided by a minority of those present. This was true because, while the attendance in the different tribes and centuries must always have been very unequal, each group had the same weight regardless of the number of the citizens who decided how its vote should be cast. Of the thirty-five tribes thirty-one were rural, and much of the territory included in some of them was situated at a considerable distance from Rome,<sup>1</sup> so that few of the voters living there were likely to be either willing or able to come to Rome to vote. In the course of time large numbers of the small farmers abandoned agriculture and moved to Rome, but their registration was seldom if ever changed, and they remained members of their original rural tribe. In this way it came about that the urban rabble ceased to be confined to the four city tribes and that a section of it voted in the rural tribes, probably controlling the votes of these tribes under ordinary circumstances. In addition to this, since the centuries had come to be based upon the tribes, the city voters who controlled the vote of a rural tribe would also control at least the two centuries

<sup>1</sup> Until the Social War the territory of the rural tribes consisted of solid districts; but, when the Italians were given citizenship, their communities along with those of the Latin allies were distributed among the existing tribes. The result was that the tribes were henceforth composed of disconnected patches of territory more or less widely scattered over the peninsula.

of the lowest class within that tribe. This section of the urban rabble was, therefore, of great political importance and possessed an influence in the assembly out of all proportion to its numbers. In this fact is to be found at least a partial explanation of the prevalence of bribery at the elections in the later Republic. In any system of group voting the success of a candidate will often depend upon carrying a comparatively few doubtful groups, and this must certainly have been the case in Rome. We know that the wealthy families gathered about them bands of clients, who voted as directed by their patrons; and there can be no doubt as to what sort of client was the most valuable. We may reasonably suppose that, while the four urban tribes with some of their centuries were safe for the democrats, the nobles and knights could control a number of the rural tribes with some of their centuries through their clients. Some of the centuries of the higher classes in all the tribes the nobles and knights could, of course, control directly by means of their own votes. It seems evident, however, that there were a number of doubtful tribes and centuries which no effort would be spared to carry, and we cannot wonder that poor voters who lived in Rome and were registered in these tribes and centuries but were not clients should have been able to secure a high price for their votes. The increase in bribery in the last days of the Republic does not, therefore, prove that there was a profound deterioration in the character of even the city rabble, but only that the doubtful groups were becoming more numerous and more doubtful. Even when bribery was most reckless and profuse, we have no evidence that bribes were offered to, or accepted by, a majority of the voters, because it is quite possible that only a few hundreds or a few thousands were worth buying; but certainly it is true that those who were worth a price came to be worth a high price.

It must never be forgotten, however, that although only a comparatively small number of Roman citizens ever actually voted, they all had the right to vote if they would come to Rome to do so. Ordinarily there were probably few out-voters (i.e. voters not residing in the city) present at the meetings of the assembly.

Nevertheless, there were many citizens living in the Italian towns who could easily come to Rome if they became sufficiently interested in some particular bill or election, and it might not require a large influx of out-voters to exert a decisive influence in the assembly. This fact at once suggests a possible motive for disorder, since a politician who found that too many hostile out-voters were coming in had much to gain by delay. If a meeting of the assembly was prevented or broken up by a riot, it would be necessary to call a new meeting; and this would postpone action for seventeen days under the most favorable circumstances and often for a longer period. Such a delay would leave the out-voter the choice of waiting in Rome or going home and returning for the new meeting, but there would certainly be some who could not afford to do either and who once at home would stay there. Thus a postponement of the voting might result in a considerable decrease in the number of out-voters taking part in it. Under special circumstances many other motives might present themselves; some of these will appear later in our study.

In the light of such general considerations a brief examination of the career of P. Clodius Pulcher will yield some information of interest. Throughout his stormy life he was a leader of gangs and a center of riotous disorder, and our immediate aim is to determine whether there are any traces of an intelligible purpose in his violent activities. So far as we know, he first made use of gangs in connection with his trial for the profanation of the rites of the Bona Dea, which offense was committed in December of 62 B.C. Since his offense does not seem to have come within the jurisdiction of any of the regular standing courts, the senate had a bill presented to the assembly, constituting a special court to try him and providing that the praetor should select the jury without being bound by the usual rules. This bill Clodius determined to defeat. He secured the services of gangs of ruffians, and, by tampering with the ballots and surrounding the ballot boxes with his men, he succeeded in breaking up the meeting without a vote. The senate again took the matter under consideration, but Clodius now had the support of a tribune who

threatened to interpose his veto. A compromise was finally arranged by which the jury was to be selected in the normal manner. At first Clodius seemed to have gained little, for it appeared certain that the verdict would go against him. Crassus, however, intervened and bribed a majority of the jury so that Clodius was acquitted in spite of the evidence.<sup>2</sup> On this occasion the use of the gangs seems obvious enough.

After his trial Clodius spent a year in Sicily as quaestor, and he next appears on the scene in Rome under the First Triumvirate when Caesar and Pompey in 59 B.C. had him made a plebeian by means of a sham adoption and secured his election as one of the tribunes for 58. The first measures of his tribunate required little use of gang violence, since Caesar remained at the head of an army near Rome until March, and his presence enabled Clodius to overawe all opposition and to pass any bills sanctioned by the Triumvirs. Among the bills so carried was one banishing Cicero on the ground that he had put Roman citizens to death without a trial. It seems probable that Pompey agreed to this reluctantly and under pressure from his partners. At any rate, when Cicero had been disposed of, Caesar departed for Gaul, leaving Crassus and Pompey to manage affairs in Rome without his help. After his departure Clodius began to assail Pompey with his gangs so that the general could hardly venture to appear in public. It is generally assumed that Clodius was a tool of Caesar and got out of hand when his master's back was turned, but this seems to me an entire misapprehension. The fact that Crassus paid for the acquittal of Clodius suggests that the gangster was a henchman of the millionaire. Moreover, since Crassus was an old enemy of Pompey, we may reasonably guess that he was pleased at the humiliation of his rival and had no desire to hold Clodius in check. Pompey retorted by making overtures to the senate and began to work for the recall of Cicero, partly, no doubt, out of real friendship for the orator and partly, perhaps, as a peace offering to the nobles. While he was tribune

<sup>2</sup> Cicero, *Att.* 1, 14. Why the tribune did not interpose earlier we can only guess.



Clodius could of course make use of his veto, and the real struggle began when he went out of office in December of 58 B.C.

The magistrates for 57 were favorable to Cicero, and Clodius employed his gangs to block action in the assembly. Perhaps at first he hoped to prevent a vote altogether; later, perhaps, to defer it until there was a good chance of defeating the orator's recall. Cicero boasts that almost all Italy flocked to Rome to vote for him<sup>3</sup>; and, to make such a boast possible, we must suppose that the out-voters were very numerous. Clodius succeeded in stopping all proceedings until one of the tribunes, Milo, adopted the device of fighting him with his own weapons. Hiring a band of gladiators, he attacked the gangs of Clodius; and, after prolonged brawling, the assembly was finally able to meet in August, and Cicero was triumphantly recalled. It is possible that Milo should have the whole credit for this result, but it is also possible that Crassus, realizing that the quarrel was becoming more serious than he had intended and seeing a danger in forcing Pompey and the senate to continue their coöperation in a common cause, induced or compelled Clodius to abandon the contest.

The return of Cicero weakened the alliance of Pompey and the senate. The nobles had not forgiven the general for his partnership with Caesar; and, while a shortage of food in the city frightened the conscript fathers into giving him the charge of the grain supply, they could not be induced to intrust him with an army either for that purpose<sup>4</sup> or on the pretext of restoring Ptolemy Auletes to the throne of Egypt.<sup>5</sup> Thus Pompey and the senate drifted apart again, and the general was isolated. To seize this opportunity and, by making his position intolerable, to force him to seek a reconstruction of the Triumvirate would seem a very reasonable policy for Crassus to pursue, since a real reconciliation between Pompey and the nobles would have destroyed the millionaire's political importance. Whatever the reason, as soon as Cicero's recall had been voted, Clodius and his

<sup>3</sup> *Post Red. in Sen.* ix, 24; x, 25; xi, 28; also *Att.* iv, 1.

<sup>4</sup> Cicero, *Att.* iv, 1.

<sup>5</sup> Cicero, *Fam.* i, 1.

gangs reappeared. The senate had appropriated money to rebuild Cicero's town house, but Clodius drove off the workmen and burned the house of Cicero's brother next door. This, however, was merely one incident in a complication of intrigues and riots. Pompey and the senate were at odds, Clodius was seeking to be elected aedile, and Milo with his gladiators was trying to delay the election until Clodius could be disqualified as a candidate by a prosecution. Clodius finally won the struggle, was elected, and, with delightful effrontery, prosecuted Milo for public violence. Pompey came into court to speak in Milo's favor, and Cicero has left us a description of the scene which is worth quoting:

Pompey spoke, or rather wished to speak. For as soon as he got up Clodius's ruffians raised a shout, and throughout his whole speech he was interrupted, not only by hostile cries, but by personal abuse and insulting remarks. However, when he had finished his speech—for he showed great courage in these circumstances, he was not cowed, he said all he had to say, and at times had by his commanding presence even secured silence for his words—well, when he had finished, up got Clodius. Our party received him with such a shout—for they had determined to pay him out—that he lost all presence of mind, power of speech, or control over his countenance. This went on up to two o'clock—Pompey having finished his speech at noon—and every kind of abuse, and finally epigrams of the most outspoken indecency were uttered against Clodius and Clodia. Mad and livid with rage Clodius, in the very midst of the shouting, kept putting questions to his clique: "Who was it who was starving the commons to death?" His ruffians answered, "Pompey." "Who wanted to be sent to Alexandria?" They answered, "Pompey." "Whom did they wish to go?" They answered, "Crassus." The latter was present at the time with no friendly feelings to Milo. About three o'clock, as though at a given signal, the Clodians began spitting at our men. There was an outburst of rage. They began a movement for forcing us from our ground. Our men charged; his ruffians turned tail. Clodius was pushed off the rostra; and then we too made our escape for fear of mischief in the riot.<sup>6</sup>

Under the circumstances the trial naturally adjourned itself. The senate met and after deliberating on the matter did nothing in particular. Probably the nobles had no desire to check Clodius, who was not molesting them, and watched his attacks on Pompey

<sup>6</sup> *Q. Fr.* II, 3. I quote from Shuckburgh's excellent translation.

with pleasure rather than indignation. At any rate Cicero absented himself from the meeting of the senate in question because, as he told his brother, he did not wish to remain silent nor to give offense by defending Pompey. As to Pompey himself, he confided to Cicero that plots were being formed against his life and that Crassus was supplying Clodius and others with money. Feeling that he was in danger of being overpowered by the gangster, the general called in his supporters from the country.<sup>7</sup>

If Crassus was employing Clodius to make Pompey's position unendurable, he was evidently achieving his purpose. The senate, probably believing that the Triumvirate was completely dissolved and that Pompey was helpless, seized the opportunity to attack the validity of the Julian laws. This was the last straw, for, if Caesar's laws were annulled, Pompey's veterans would lose the Campanian land which had been assigned to them; so the general was driven to seek a reconciliation with Crassus. Pompey naturally turned to Caesar, who was ready and willing to play the part of a mediator, and the shattered Triumvirate was patched up again at Luca. A necessary consequence of the renewal of the partnership was that Clodius immediately subsided, and we hear little of him for two or three years. It had been agreed at Luca that Pompey and Crassus should be the consuls for 55 B.C. Some intrigues and some rioting were necessary to secure their election, but we catch only one somewhat doubtful glimpse of Clodius when Dio tells us that he came over to Pompey's side,<sup>8</sup> which, as Crassus was now on the same side, is not surprising. Such disorder as occurred seems clearly intended to postpone the election till the consuls, who were unfriendly, had quit office, or to drive an opposing candidate from the field.<sup>9</sup>

During 55 B.C., with Pompey and Crassus in office and acting together with a fair degree of harmony, disorder no longer served

<sup>7</sup> All these details are from the letter of Cicero just quoted.

<sup>8</sup> XXXIX, 29. Dio is very inaccurate in this passage. In the preceding chapters he completely ignores the conference at Luca as well as the breach between Crassus and Pompey after 59 B.C. The specific acts of Clodius here mentioned by Dio would be quite as much in the interest of Crassus as of Pompey.

<sup>9</sup> Dio, XXXIX, 27-31; Appian, *Civil Wars*, II, 3, 17.

the purpose of anyone able and willing to finance it. Among other things it had been decided that the two consuls should be given provinces and armies for five years, and the necessary legislation was enacted. Under it Pompey received the two Spains, and perhaps Africa, while Crassus obtained Syria. The millionaire departed for the East before his year as consul was over, and his departure left Clodius to his own devices but probably not very abundantly supplied with money.<sup>10</sup> The fact that Crassus bought his acquittal in 62 seems a clear indication that neither he nor his family was very rich; and, although he may have made a good deal while tribune, he must have spent freely as aedile. It seems, therefore, unlikely that he was capable of making much trouble unless someone supplied the funds.

At the end of 55 Pompey laid down the consulship, but instead of going to Spain he lingered in Italy, using his charge of the grain supply as an excuse and governing his provinces by deputy. As proconsul he recruited soldiers for service in Spain, taking care to keep a number of these recruits always about him. He was thus the only man in Italy at the head of an armed force; and, if disorder should become acute in Rome, the senate might be driven to appeal to him. At first he appears to have let things take their course without active interference, and this policy of watchful waiting seemed likely to succeed. No consular elections could be held in 54 owing to the discovery of a corrupt bargain between the consuls and two of the candidates. Rome, therefore, entered on the year 53 B.C. without consuls, and they were chosen only after months of confusion. Once in office, a new and violent outbreak of disorder prevented them from holding elections for their successors. Milo was standing for the consulship for 52 and Clodius for the praetorship, and the simultaneous candidacy of the two has usually been taken as a sufficient explanation of what followed,<sup>11</sup> but there are hints of something more. Milo

<sup>10</sup> Cicero in his speech for Milo gives the impression that Clodius had acquired an immense fortune, but his language is obviously rhetorical and exaggerated.

<sup>11</sup> Cicero gives this explanation in his defense of Milo (ix, 25) but under the circumstances he had to be very guarded in what he said or wrote.

with the backing of the nobility seemed likely to win, and Pompey, who had begun to fear Caesar,<sup>12</sup> was more anxious than ever for an alliance with the senate. The general can hardly have been blind to the fact that the quickest way to bring about such an alliance was to convince the conscript fathers that they could not do without him; but, if they carried the election of Milo, they were very unlikely to be convinced of this. In Cicero's speech for Milo we have references to a reconciliation between Pompey and Clodius.<sup>13</sup> We may reasonably conjecture that, in view of the situation, Pompey decided to employ Clodius and came to an understanding with him by which the gangster was to prevent Milo's election and the general was to foot the bills. In any case Clodius and his gangs began rioting again; Milo secured the help of rival gangs, street fighting became the order of the day, and elections were rendered impossible.

How long the anarchy would have continued it is impossible to say, for an accident precipitated a crisis. Milo met Clodius by chance on the Appian Way and, after routing Clodius's gang, deliberately murdered their leader. At the news of his death pandemonium broke loose in Rome; and the body of the gangster was burned by the mourning rabble, the senate house serving as a funeral pyre. Nor was this the worst; for in the days that followed, the gangs of Clodius, deprived of their leader, began to pillage and murder under the pretense of looking for the friends of Milo.<sup>14</sup> This development overcame the reluctance of the senate, and a decree was passed that Pompey should be ap-

<sup>12</sup> The death of Julia in 54 severed the personal ties between Pompey and Caesar, and the defeat and death of Crassus in 53 destroyed the Triumvirate. It is, however, impossible to determine exactly when the fate of Crassus became known in Rome.

<sup>13</sup> VIII, 21; XXIX, 79. These passages have been explained by assuming a reconciliation in 56 B.C. on the strength of Dio, XXXIX, 29. A formal reconciliation at that time is quite possible, but no one would think Pompey bound to avenge Clodius in 52 simply because they had ceased to be enemies three or four years before. If this were all, Cicero would surely have dismissed the matter in a few words. It seems to me that so elaborate an argument must refer to something much more recent, in fact to an actually existing alliance between the two.

<sup>14</sup> Appian, *Civil Wars*, II, 3, 22.



pointed sole consul for the purpose of restoring order. The death of Clodius thus proved a final service to Pompey, who by means of it was able to thrust himself upon the senate as a champion. Henceforth the gangs were superfluous, since there was no one who could venture to employ them; and they promptly disappeared, leaving Rome free to prepare for civil war between Pompey and Caesar, which the death of Crassus and Pompey's combination with the senate made inevitable.

From this brief study my own conclusions are that Clodius was never closely connected with Caesar, as is usually asserted, and that he was never capable of making serious trouble by himself. In the first phase of his career (from 58 to 56) he was more or less a tool of Crassus; and in the second (from 53 to 52), of Pompey. It is very probable that he had some power of his own, since without it he would hardly have been worth employing; but he was never an independent factor in the situation. The disorder in Rome of which he was the active promoter was almost purely political and always served the political interests of someone in the background, who may reasonably be suspected of supplying most of the necessary money.

THE EFFECT OF THE CLASSICAL INVESTIGATION  
UPON LATIN COURSES IN SCHOOLS  
PREPARING FOR COLLEGE<sup>1</sup>

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By GEORGE A. LAND  
Newton High School, Newtonville, Mass.

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The *Report* of the Classical Investigation recommended,<sup>2</sup> among other things, that the content of the four-year Latin course in secondary schools be reduced to not less than 35 Teubner pages of classical Latin in the second year, 60 pages in the third year, and 100 pages in the fourth year. The old requirements called for an amount equivalent to 80 pages of Caesar, 82 pages of Cicero, and 128 pages of Vergil. This is a reduction of 95 pages, or about one-third. That the committee in making this recommendation considered it important is shown by the fact that arguments for it appear intermittently through some twenty pages of the discussion on content.<sup>3</sup>

To take the place of this reduction the *Report* suggested that not less than 80 pages of easy, well-graded reading material, meaning of course "made" or adapted Latin, be introduced, beginning as early in the course as possible and continuing at least through the third semester.<sup>2</sup> It also recommended that, in place of the former requirements from Caesar, Cicero, and Vergil, a selection be made from a rather wide range of Latin authors.<sup>4</sup>

Subsequently, the College Entrance Examination Board, following a report of a special commission made in November, 1925,

<sup>1</sup> Read before the Classical Association of New England at Worcester, Mass., April 1, 1932.

<sup>2</sup> *The Classical Investigation*, Part One: Princeton, Princeton University Press (1924), 123f.

<sup>3</sup> *Op. cit.*, 90-113.

<sup>4</sup> *Op. cit.*, 149-151.

omitted<sup>5</sup> any statement as to the amount of Latin to be read as prerequisite to its several examinations, but recommended for the second year that the early reading should be "made" or adapted Latin, and that not less than one semester should be devoted to selections from Caesar, and, further, that the reading might also be selected from a given list of prose writers. For the third year it recommended that not less than one semester be devoted to the reading of selections from Cicero, if the reading be in prose, and that the rest be taken from other prose authors; and in the fourth year, if the reading be in poetry, that one semester be devoted to reading selections from Vergil, and the rest of the reading be selected from other poets. In 1929 the Board discontinued its restricted examinations.

The colleges generally, except a few which give their own examinations, either give no definition of the content of the courses accepted for entrance units, or else they reprint, or refer to, the statement of the College Entrance Examination Board which has been summarized above. It appears then that, so far as the colleges are concerned, the schools are free to adopt the reduced content of classical Latin as suggested by the Classical Investigation and even to go further if they so desire. Many schools have adopted the suggestions.

On the other hand, many teachers in schools which prepare candidates for the examinations of the College Entrance Examination Board feel that, while the "Definition of the Requirements" would permit them to make the change, the examinations themselves call for power in translating classical Latin at sight which cannot be attained by the average pupil through the smaller amount. Are these teachers correct in their understanding of the difficulties which confront their pupils in preparing for the college examinations, or is the *Report* of the Classical Investigation correct when it claims that much of the failure of the work in the Latin classroom in the past has been due to the fact

<sup>5</sup> Cf. C. E. E. B. pamphlet, *Definition of the Requirements* (1932). This pamphlet may be secured by remitting 25 cents in stamps to the College Entrance Examination Board, 431 W. 117th St., New York, N.Y.

that we have been trying to do too much? Owing to the ever increasing demand which is being made upon the time of our girls and boys by extra-curricular activities, both in school and out of school, the problem of college preparation is a serious one in many schools. There are many, perhaps, who would welcome the change but who are afraid to experiment. Many a conscientious teacher hesitates to discard tried methods and tried procedure when he is uncertain that the results will justify the change. The stakes are too great.

It therefore seemed to the officers of the Classical Association of New England that it would be helpful to many teachers to make an investigation of the present content of the Latin courses in college preparatory schools represented by its membership in order to discover to what extent these schools have changed their courses to conform to the suggestions of the Classical Investigation, and whether the results have been better where a change has been made. It was for this purpose that the investigation reported by this paper was undertaken.

A mailing list was prepared of all those schools in New England which, according to the Report of the Secretary of the College Entrance Examination Board, had prepared 100 candidates for the examinations during the five-year period 1926-1930. To this list were added a few selected schools in other sections of the country. There were 125 schools on this list. A circular letter and a questionnaire were sent to these schools. Returns came in from 65 schools (52%), most of which were complete in every detail.

The schools which replied are located as follows:

	PUBLIC	PRIVATE	TOTAL
Massachusetts	22	20	42
Connecticut	3	6	9
New Jersey	1	2	3
Rhode Island	1	1	2
Pennsylvania	0	2	2
Minnesota	0	2	2
N.H., Me., Md., Ill., Ind.	0	5	5
	—	—	—
	27	38	65

The questionnaire follows:

1. Has your school followed the suggestions of the Classical Investigation in the amount of classical Latin in the Latin course?

	YES	NO	PARTIALLY	NO ANS.	TOTAL
Public	12	7	8	0	27
Private	19	10	7	2	38
	—	—	—	—	—
	31	17	15	2	65

Forty-six schools (73%) replied that they have followed the suggestions in whole or in part.

2. Have you discontinued the practice of writing Latin in the fourth year?

	YES	NO	PARTIALLY	TOTAL
Public	8	15	4	27
Private	20	16	2	38
	—	—	—	—
	28	31	6	65

Thirty-four (52%) replied that they have discontinued writing Latin in the fourth year, either entirely or in part.

3. If the answer to the questions above is "No," please give reasons briefly.

The chief reason given for a negative answer to question 1 was that the requisite ability for sight translation is scarcely attained by the minimum amount. The chief reason for a negative answer to question 2 was the requirement of Cp. 4 as an examination for new-plan candidates, and of examinations given by particular colleges. Some found value in Latin composition for its own sake.

4. How many in your school took C. E. E. B. Latin examinations in June, 1931?

The approximate total was 2,685. As there were 10,531 candidates who offered Latin in June, 1931, the returns from the questionnaire represented the preparation of about 25% of these candidates. This would seem to be a sampling large enough to indicate the validity of the tendencies shown in the returns.



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5. If you have adopted the suggestions referred to in question 1, have your results been better since such adoption?

	YES	NO	THE SAME	TOTAL
Public	9	1	7	17
Private	14	2	4	20
	—	—	—	—
	23	3	11	37

Only three schools (8%) reported that the results had been worse.

6. Do you consider the comprehensive type of examination more satisfactory than the old type?

	YES	NO	DOUBTFUL	TOTAL
Public	22	1	2	25
Private	36	0	1	37
	—	—	—	—
	58	1	3	62

Fifty-eight (93%) answered in favor of the comprehensive examinations.

7. Please give the reading content of your course. Do you include the subjunctive in the first year?

This last section of the questionnaire was added to serve as a check to the answers of question 1 and to discover to what extent the schools have adopted the new material suggested in the *Report*.

Those schools which have a four-year course answered the question concerning the subjunctive as follows:

	YES	NO	TOTAL
Public	9	10	19
Private	10	3	13
	—	—	—
	19	13	32

Thirteen (about 41%) replied that they have followed the suggestion of the *Report* and do not include the subjunctive in the first year. While these figures are significant in showing a clear tendency, they are not nearly so impressive as those obtained from the answers to question 1, where 73% indicated the adoption of the suggestions of the *Report*.

The tabulation of the amount of classical Latin read is as follows:

SECOND YEAR				
	LESS THAN	THE SAME	MORE THAN	OLD AM'T 5 Mos.
Public	17	8	1	1
Private	8	16	8	2
	—	—	—	—
	25	24	9	3

Twenty-five schools (43%) of those specifying the amount read less than the old requirement. These figures correlate very closely with the 41% which have discontinued the subjunctive in the first year.

THIRD YEAR				
	LESS THAN	THE SAME	MORE THAN	OLD AM'T 5 Mos.
Public	4	10	10	1
Private	5	10	13	1
	—	—	—	—
	9	20	23	2

Nine (17%) of those specifying the amount read less than the old amount.

FOURTH YEAR				
	LESS THAN	THE SAME	MORE THAN	OLD AM'T
Public	1	11	14	
Private	6	10	14	
	—	—	—	
	7	21	28	

Seven (about 13%) of those specifying the amount read less than the old amount.

The tabulation of the material selected is as follows:

SECOND YEAR				
Caesar, <i>B.G.</i> , I-IV	7	Caesar, <i>B.C.</i> (selections)	6	
Caesar, <i>B.G.</i> , I-VII (selections)	27	Nepos (selections)	6	
THIRD YEAR				
Selections	13	Cic., <i>Arch.</i>	35	Cic., <i>Rosc. Am.</i> 1
Cic., <i>Cat.</i> I	36	Cic., <i>Marcell.</i>	12	Sall., <i>Cat.</i> or <i>Jug.</i> 8
Cic., <i>Cat.</i> II	20	Cic., <i>Verr.</i> (sel.)	19	Seneca, <i>Letters</i> 1
Cic., <i>Cat.</i> III	32	Cic., <i>XIV Phil.</i>	1	
Cic., <i>Cat.</i> IV	30	Cic., <i>Letters</i>	12	Nutting, <i>Ad Alpes</i> 3
Cic., <i>Imp. Pomp.</i>	30	Cic., <i>De Senect.</i>	4	

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## FOURTH YEAR

Selections	13	<i>Aen.</i> iv	41	Ovid (selections)	44
Vergil only	7	<i>Aen.</i> v	23	Imitators of Vergil	1
<i>Aen.</i> i	45	<i>Aen.</i> vi	44	Terence, <i>Phormio</i>	1
<i>Aen.</i> ii	41	<i>Aen.</i> vii-xii (sel.)	16	Horace, <i>Odes</i> (sel.)	1
<i>Aen.</i> iii	36	<i>Eclogues</i> (sel.)	2		

While the answers to question 1 would seem to indicate that a large proportion (73%) of the schools have been influenced by the Classical Investigation in the amount of classical Latin read, yet a check of the actual content of the courses tells a different story. This is probably due to the wording of the question. In fact, it is only in the second year that the effect has been noticeable. In this year 43% of the schools read less than the old requirements. In the third and fourth years, the years which precede the more important examinations, only 17% and 13%, respectively, read less than the old amount. Furthermore, a study of the number of examination candidates reported shows that those schools which prepare the greatest number of candidates have been affected least by the Classical Investigation.

As to the results obtained in the examinations by those schools which have reduced the content of their courses, it is very clear from the answers that they have been satisfactory. One school which has adopted the reduced content in the second year reported its examination statistics for the years 1930 and 1931. In these two years this school sent up 38 candidates for Cp. 2 and there were but two failures, one in each year. The average grade of all these candidates was 80. There has been no reduction in the amount of Latin read in the third and fourth years in this school. It is worthy of note, however, that the pupils have been able to go on and read the old amount in the last two years and to pass their examinations as well as at the end of the second year. The reduced amount in the second year has not been a handicap in the last two years.

So far as the selection of material is concerned, in the second year Caesar is still the favorite author; in fact, Nepos is the only other author mentioned. To be sure, some of the "made

Latin" read is based upon other authors, but the fact remains that most of the classical Latin is from Caesar. This may be because, after all, Caesar is the author best suited for this year, or it may be because the more popular books of selections are from his works. It is very significant, however, that only a very few schools read the conventional first four books of the *Gallic War*. The majority of the schools are reading selections which cover the whole story and it is evident that the attempt is being made to consider the *Gallic War* as a history worth studying as a whole. For this tendency the Classical Investigation can be given a large part of the credit.

In the third year, the number of schools which use selections (13) is worthy of note. Some of this material is taken from authors other than Cicero. While a glance at the table of passages cited shows that the bulk of the prose is from Cicero and that the orations against Catiline and those for the Manilian Law and Archias are still the most popular, there is, however, a pronounced tendency to select other material.

In the fourth year can be seen the same trend towards the use of texts containing selections from several poets. However, Vergil and Ovid are still the favorite poets. Selections from the first six books of the *Aeneid*, combined with selections from Ovid's *Metamorphoses*, still form the favorite content for the fourth year.

## RELATION OF TESTS TO IMPROVEMENT OF INSTRUCTION<sup>1</sup>

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By EMMA PETERS  
Emerson School, Gary, Indiana

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It would seem to be self-evident that in the process of education there are only two prime factors: the person to be taught and the teacher. These two working together determine the essential condition in which learning takes place. Administrative and supervisory officers are of secondary importance. Their function is to provide places and materials for use in the teaching process, to help the teacher and student in any way they can, and then to get out of the way of the real work. Whenever any administrative device fails to aid in instruction, it should be eliminated.

To a large extent marks, grades, credits, scores, whatever you choose to call them, have been such an administrative device. They are not essentials of the educative process and are unthinkable in situations where the most important learnings take place, such as learning to walk and talk. While no one would advise that a mother should give a monthly grade to each child to make him proud or ashamed of his progress in walking and talking before he is six, yet, when he is six, he must be graded each month on his reading performance and in some schools even on his conduct. By some mysterious law in the realm of pedagogy the month has most often been the period for measuring and reporting on growth, as if one's learning were affected by the moon.

So firmly is this administrative device fixed that marks are recurrent phenomena in almost every school system. "How does it help the learning processes of a child to remind him monthly

<sup>1</sup> Read at the twenty-eighth annual meeting of the Classical Association of the Middle West and South at Cincinnati, Ohio, March 25, 1932.

that he is superior, just ordinary, or quite poor?" has not been asked. That these marks have seldom been true estimates of the knowledge, skill, attitude, habit, or ability which they are supposed to measure is the conviction of thoughtful teachers; that they may some day be abolished is, as yet, the bold dream of a few educators; that they are at present a very real factor in the life of everyone who goes to school in the United States is undeniably a sad fact — sad, because of the haphazard way in which they have often been given.

To give a semblance of fairness to these marks, which the administration needed for classifying pupils as well as for checking the teachers' work, examinations were devised. There is much evidence that in the opinion of many teachers the chief function of the examination is to stimulate study. But the attempt to make the whip function as a measuring rod has not been wholly satisfactory.

Although few school systems are ready to abolish marks, nevertheless a great dissatisfaction with the schools, growing through the past twenty years, has brought a demand for a change in measuring progress together with changes in subject matter and method. The answer to the demand is what is usually called the "new-type" test.

There are many persons who still believe that the old examinations of the question and answer or essay-type are preferable in high schools and colleges because they require the one examined to organize his thoughts logically and express them clearly. Those who support this type too ardently, believing that it has great teaching value, overlook the fact that most students who took these tests neither organized their thoughts logically nor expressed them clearly.

One fault of the essay-type is that it does not lend itself easily to diagnosis. Another grave fault of this type is that it tests an ability which, in most cases, was not the objective of the course, namely, the ability to recall and organize facts and express them clearly.

Most pupils like the new-type tests better. This is not entirely



because of laziness, as some declare. Experience in the past five years at the receiving end of examinations of both types has enlightened me. A student leaves the new-type test feeling that he has had a fairer test of his knowledge and understanding of what has been taught.

It is of course probable that a professor of Latin can face the surprise party of the traditional examination, and with his logical mind marshal his knowledge with Prussian speed and efficiency, sort it, choose the relevant, and express it with precise and elegant diction. A professor of Latin may be able to do this, but surely no ordinary professor can, and doubtless that is why the professors of education got the idea that the whole question of examinations in relation to the learning process needed thorough study and evaluation.

The new-type tests originated from the sincere desire to find a way of measuring accurately the knowledge, skill, habit, attitude, or ability which the course claimed as its objective. Students of the subject of measurement have devised tests under the generic name "new-type" which are usually classified into four sorts called matching, true-false, completion, and multiple-choice tests.

The purpose of makers of these tests is to provide an exact measure of the extent to which the objective has been attained. They call this making tests which are *valid*. They have tried to make tests which will yield the same score no matter by whom, when, or where the papers are scored. The score must not vary according to the sex, nature, opinions, and mood of the scorer. This is called making the test purely *objective*. A third measure of a good test is its *reliability*. If the same test, given to the same pupil twice in the same day, yields a very different score, then it is not reliable. To establish reliability two similar tests covering exactly the same subject matter are sometimes made. If the results obtained from the same pupils vary but little, the tests are said to be reliable.

Teachers all over the country have made and are using thousands of new-type tests. For certain published tests, however, objective norms have been ascertained, so that we know the score

made by pupils belonging to a given group or age. These are called standardized tests. Naturally only a small percentage of all new-type tests have been standardized.

The standardized tests of Latin which are now on the market appear under the names prognostic tests, diagnostic tests, and achievement tests. The *prognostic* pretend to predict the probability of "success in the subject — as generally taught." But how shall we define "success"?

If "success" in Latin means ability to pass college entrance examinations, then very few students succeed; if it means getting a credit recorded on the high-school register sheet for a year's work, that is another matter. If it means an increased skill in handling language as an instrument, not only for expressing thought but also for thinking itself; if it means the delightful experience of trying to express ideas and gather ideas from the printed page in a new way; if it means a broader life experience through contact with the culture of the past; then success may be more difficult to measure, but it is more important that all who wish it have the opportunity for this success.

I have always been skeptical of the godlike propensity for managing other persons' lives which we see exhibited in educational and vocational guidance bureaus. An examination of some of these prognostic tests prepared for measuring foreign language aptitude has increased my skepticism. It is assuming far too much to say to a child, "You may not study a foreign language because this test shows that you lack aptitude for it." When one recalls how ambitions have been awakened; how impulses have been stirred which led to precious experiences in the search for new truth; how one's whole life has been changed, one's whole philosophy determined by some chance bit of knowledge, one marvels at the temerity of the experts who will keep a student from foreign language courses which are so rich in possibilities of such chance encounters.

Particularly is this true when the prohibition is based upon faulty tests. Some of these prognostic tests use, in part, Esperanto as the medium for measuring language aptitude. One of the

most elaborate tests designed for students who have had no foreign language contains this direction:

You will find that each word in italics in these sentences resembles an English word. Write on the dotted line what you think the word means in English.

Among these words, which the victim has been told look like English words, we find *knaboj*, "boy"; *domo*, "house"; *estas*, "is"; *naskato*, "born." I should say that the pupil who wrote "knob," "dome," "estate," "skate," showed more intelligence in following directions than those who wrote the correct answer. The fault here lies in the misleading direction.

From pupils who have had no training in derivation of words, presumably eighth-graders, another very difficult prognostic test asks for three derivatives from *equus*.

This test contains brief "lessons" on the subject, the direct object, and the indirect object of the verb; on gender and number. After a few minutes' study of the lesson, the pupil turns the page and takes a test on what he has just read. The entire test takes forty-five minutes. The experienced teacher of ninth-grade pupils will testify that it sometimes takes several weeks to make these grammatical concepts clear to a student. This entire test would require a vocabulary and knowledge of grammar far greater than is common among high-school freshmen, at least in Indiana.

If these prognostic tests are not used for the purpose of elimination of slow pupils, we ask what can these tests contribute to the improvement of instruction? Some teachers would use them in sectioning within a class, or within a grade if there are several classes. The latter is a bad practice. No Latin teacher can face a very slow section day after day with the verve, delight, and enthusiasm for fresh preparation which she is capable of exhibiting before a normal group. She will be tempted to give a slow group "just the essentials," meaning the forms and simpler syntax of Latin grammar. Thus her teaching will be robbed of its greatest opportunities.

But every teacher worthy of the name will be glad to know which pupils within a section do not know the ordinary gram-

matical terminology, so that she may address explanations particularly to them. She should know which are poor spellers and readers that she may help them individually to overcome this difficulty. The function, then, of a prognostic test should be to develop sympathy and patient understanding in the teacher. It is not to bar any one from the opportunity to learn more about language. If we use such tests, we should be very careful that they are never so difficult as to discourage a pupil from trying to learn a foreign language, or likely to give him the idea that the new language is just grammar.

A second type of test, the *achievement* test, is frequently used by supervisors for measuring groups in order to compare results obtained in different schools or by different teachers. If the results stop with the measuring or the giving of a success grade to the teacher, the tests are valueless. If an investigation ensues which discovers the cause of consistently lower scores in one school, and if the supervisor then assists in remedial teaching, the tests may be very helpful.

A perfect *diagnostic* test would be an ideal instrument for improving instruction. Before the physician can diagnose an illness, he must know what constitutes a state of perfect health. Pedagogically speaking, we must know what constitutes a state of mastery of the primary objective. The standardized Latin tests published do not help the individual teacher to determine the total achievement to be desired after a given period of study of the subject. The tests cover many phases of subject matter. There are tests on syntax of nouns, syntax of verbs, morphology of nouns and verbs, on derivatives, quotations, and maxims; tests on mythology and ancient life; there are standardized paragraphs for measuring comprehension; there are tests that are composites of all these. There is a real danger that a widespread use of these tests will have an unfavorable effect upon instruction because they tend to divert the teacher's attention from the primary aim.

No new-type test is easy to make. But because knowledge of grammar yields more easily to this kind of rapid objective measuring, tests in Latin grammar are more numerous and are

likely to be more impressive by their very number. We must therefore be on guard against believing that knowledge of grammatical facts is the all-important objective of the whole Latin course. The objective, increased ability to read and understand Latin and English, must not be obscured by a too great enthusiasm for ability to classify genitives or give isolated verb forms.

The making of well-graded material for testing *comprehension* is very difficult, and it is not surprising that there are fewer standardized tests of this kind. It is to be hoped that more will be made, if for no other reason than to keep this confessed objective of our work in the foreground.

It is doubtful whether we shall ever find a successful standardized diagnostic test. There is something contradictory in the very name. The maker of any standardized test will intend that it be used at the end of a semester, a year, or two years. A diagnosis at the end of the year must be too often a *post mortem* examination. Few teachers will remember or use the results if the corrective work is to be put off over the summer vacation. Many pupils will have a new teacher in the second year who will not even know that a test has been given. So one doubts whether these diagnostic tests designed for the end of the year will help the sufferer. Nor will the effect on the instructor be desirable. She may recall that many students in last year's class missed the ablative of comparison or the future perfect passive of *sperare*, and, in the next class, drill more thoroughly on those points. I remember that the word *quisquam* was a heavily weighted word in the Henmon vocabulary tests, and that the first time I gave the test most of my students missed it. For years afterward I taught *quisquam* with far more vigor and insistence than *quisquam* merits. When diagnosis works this way, it is worthless for improving instruction. Although your homemade tests are not perfect, they will be much more valuable for finding out what to reteach at once than the standardized tests can possibly be.

Imperfections in some of the published tests detract from their usefulness in diagnosis. To be "valid" a test must measure what it purports to measure and not something else. Yet you will find



in one syntax multiple-choice test *aciem* followed by (*triplicem*, *triplicam*, *triplici*, *triplex*), which is supposed to test the knowledge of the rule for agreement of adjectives. But the student who believes that agreement means having the same ending will choose the right form, *triplicem*, while one who knows the rule and knows that *aciem* is of the feminine gender may easily choose *triplicam*. Clearly the knowledge here tested is of the declension of *triplex*, and the question is one of morphology, not syntax. This is true also in such sentences as, *Ille vir est (consul, consulem, consulus, consuli)*, where the third word confuses the issue. There must be only one type of error possible in each incorrect answer. One finds in some so-called *syntax* tests sentences which merely try the student's knowledge of the gender of a noun. A test which asks for the translation from English into Latin of twelve sentences involving fifteen constructions will not necessarily reveal weakness in syntax since it involves vocabularies and forms. Such errors confuse diagnosis instead of helping.

Some tests use phrases which do not contribute to clear thinking; e.g., "the subject and object of this sentence," "the dative with *certain* verbs and *special* adjectives."

No doubt every test, however poor, has some teaching power. It is, therefore, unfortunate that we find standardized tests encouraging teachers and pupils to write that the meaning of *nobis* is "we"; of *ei*, "he"; of *tentum est*, "hold." Two forms of one test on syntax use these sentences to test the students' knowledge of the ablative of comparison: *milites fidiore duce* and *saxa maiora calatho*. In both cases the answer sheet calls the construction ablatives of degree of difference. In another test we find *Frater suus navi praefuit*, a sentence which sets before the pupil a use of *suus* which is seldom mentioned in first Latin books. Is it worth while to test students' knowledge of the dative with special adjectives in the sentence, *Est similis patri*, when Cicero might have written the genitive? Could not a more correct illustration of the ablative of manner be found than *magna cum voce*?



If, then, we do not find among published examinations of this sort any which meet our needs, we must make our own. If in first- and second-year Latin we are using a recently published textbook, we have probably planned our instruction on the reading-translation-grammar method. Each group of lessons is devised to teach pupils to read and translate Latin at a certain level. Each group of lessons should culminate in certain tests for acquisition of ability to read at that level. Increase in ability to read will mean acquiring the power to read material that involves a wider vocabulary and a wider knowledge of forms and syntax. While we make our outline of study for the four years, we should make at the same time tests which will be given at the end of each group of lessons. Perhaps the expression "reading on a wider plane" is better than at a higher level, at least in the early years, inasmuch as the new forms, syntax, and vocabulary are not essentially more difficult. If we keep the tests in mind while outlining the course, we shall realize in the process that one of the most significant contributions of tests to improvement in instruction is the necessity they put upon us for keeping our objective in view.

Of course, the test made at the beginning of the year will not always be exactly right. After teaching, we may need to alter it. In this flexibility we find one of the advantages of the homemade test. But as we alter the test we should make notes about possible changes in our course of study for the next year. It is thus we grow and improve our teaching power.

But the most important contribution of tests to the improvement of instruction depends upon the use that is made of the results for determining remedial teaching. The new-type tests in Latin grammar lend themselves easily to analysis for this purpose. This is true also of the tests on mythology, history, facts about ancient life, mottoes, and derivatives.

When these have been analyzed, the remedial work may be done through drills made on the same patterns as the tests. These then will be assigned as lessons and will be studied with more interest than the textbook because of the variety possible in the

four new-type forms. The drill books on the market now are excellent in this respect and are a real contribution to devices for teaching.

But in the testing of comprehension, the analysis is not so easy. If the test has been carefully made, it will reveal the weakness of the student at certain spots in his vocabulary or in his comprehension of principles of syntax. These must be as carefully analyzed as in the pure grammar test; and the remedial drill should take the form of translation of sentences involving the words and constructions until the idea is clear.

I say "translation" because I believe that where comprehension is tested by asking questions, either in English or Latin, the pupil's error which led to a wrong answer will not be revealed. While it is no doubt true that many pupils have translated many passages which they did not comprehend, and that transverbalization is by no means a guarantee of understanding, yet, in the comprehension tests which we give in the first two years' work at least, the thought will not be so complex that a pupil who translates it will fail to understand it.

For the higher grades, answers to questions on the passage, followed by a translation, will serve as a check both on understanding and power of expression in English. In some classes, where drill on Latin grammar is exacting and incessant, no definite help is ever given to pupils individually on this very important business of the course in Latin. Much can be done if the teacher will sit down beside the individual student and show him patiently where he is failing to express the thought because of English *sentence* errors.

"Whatever exists, exists in some amount and can therefore be measured" is the cry of the extreme enthusiasts for the new wholesale measuring program. "But not with the instruments now in our hands," replies the doubter, who believes that the best things that any teacher teaches cannot now be weighed.

## HOSPITES VENTURI<sup>1</sup>

By MARY JOHNSTON  
MacMurray College, Jacksonville, Ill.

In the *Stichus* of Plautus the slave Pinacium comes running from the port (274) with the news of his master's arrival from abroad, but, instead of delivering his message promptly, he stops in front of the house to begin a frantic housecleaning, calling for brooms and a pole to get down the cobwebs and for the watering pot to sprinkle before the door. His mistress says (356 f.):

*Quid sit nil etiam scio  
nisi forte hospites venturi sunt.*

"I don't know at all what it is, unless perhaps company is coming!" Cleaning up for company was evidently as familiar an idea in the ancient household as it is in the family of today.

Ballio in the *Pseudolus*, directing preparations for his own birthday party, orders one servant (161) to see to it *ut niteant aedes*; another to clean the silver (162): *Tu argentum eluito*.

Catullus describes the palace of Peleus as ready for the wedding of the goddess (LXIV) with gold and silver glittering, ivory gleaming, cups shining on the tables, and the whole splendid house gay with royal treasure (43-46) as far as the eye can see.

Horace (*Odes* iv, 11) invites Phyllis to a party in honor of Maecenas' birthday. He tells of the wine and the green garlands and goes on to the bustle of the preparation with special reference to the shining silver (6-10):

*Ridet argento domus; ara castis  
vincta verbenis avet immolato*

<sup>1</sup> Read at the twenty-eighth annual meeting of the Classical Association of the Middle West and South, Cincinnati, March 25, 1932.

*spargier agno;  
cuncta festinat manus, huc et illuc  
cursitant mixtae pueris puellae. . . .*

He invites Torquatus to a simple dinner (*Ep.* I, 5) and tells him (7) that the hearth has been glowing and the furniture is in order for him, and everything is fresh and shining for the guests (22-24), and the silver polished until you can see yourself in it.

The house servants were often stimulated to special efforts by the thought of company coming. The younger Pliny writes to his mother-in-law Pompeia Celerina of stopping at a villa of hers in her absence (I, 4) and praises the attention shown him by her servants. He would like a visit from her so that his own servants might bestir themselves in an effort to gain approval by their attention to the guests, as familiarity with kind masters bred carelessness if not contempt.

Juvenal (xiv, 59-69) confirms this opinion of Pliny's in describing such housecleaning (59-62):

*Hospite venturo cessabit nemo tuorum,  
"verre pavimentum, nitidas ostende columnas,  
arida cum tota descendat aranea tela,  
hic leve argentum, vasa aspera tergeat alter!"*

When company is coming, none of the household are idle, what with sweeping the floor and polishing the columns and getting down spiderwebs and polishing the plain and the chased silver! It is Juvenal too who describes the young slave from the farm, set to wait at table (xi, 150) with his rough hair combed because of the company.

The silver, if only a saltcellar,<sup>1a</sup> was important in any case. The host who lacked handsome tableware might borrow of his friends when preparing for company:<sup>2</sup>

*. . . tu causatus amici  
adventum lancem paucaque vasa rogas.*

Juvenal says that the poor guest was not always trusted with the best silver (v, 37-41).

<sup>1a</sup> Horace, *Odes* II, 16, 13 f.

<sup>2</sup> Martial iv, 15, 2-4.

Handsome antique silver was prized.<sup>3</sup> Dido uses an heirloom at her banquet for the Trojans.<sup>4</sup> Martial (VIII, 6) and Petronius (52) show that there were fakers of antiques in those days too.

If visitors were staying in the house, more than the cleaning and polishing must be considered. Cicero's curt note to Terentia announcing his return to the Tusculan villa in October, 47, demands that she make sure that there is a basin in the bathroom. In one of the lively letters to Paetus (*Fam.* ix, 16) he warns him of a possible visit and of expense for one item, heating the bathroom. If getting the bath ready for a visitor<sup>5</sup> involved unusual effort in some households, that fact may be the reason for Pliny's admiring exclamation to his mother-in-law (I, 4, 1) in the letter quoted above: *in Narniensi vero etiam balineum!*

He notes as one advantage of his Laurentine villa its nearness to Ostia and to a village where there were baths (II, 17, 26) in case a sudden arrival or short stay made it inadvisable to heat the bath.

Pliny enumerates the bedrooms in his villas (v, 6; II, 17) as carefully as one sees it done now in descriptions of country houses in fiction or in advertisements, and tells us which ones have the sun and which the shade and which are heated in chilly weather. His guests must have been more fortunate than Martial was in the visit after which he complained that he would have been better off in his host's greenhouse (VIII, 14).

The composition of the guest-list was important. Horace mentions this in his invitation to Torquatus<sup>6</sup> giving the names of three friends whom he plans to invite and suggesting that Torquatus state how many should be present. Dean Swift had said once<sup>7</sup>: ". . . Bolingbroke showed me his bill of fare to tempt me to dine with him. 'Poh,' said I, 'I value not your bill of fare. Give me your bill of company.'"

A number of invitations to dine or to visit have come down

<sup>3</sup> Martial iv, 39; VIII, 6; VIII, 34; XII, 69; XIV, 93.

<sup>4</sup> *Aeneid* I, 728-30.

<sup>5</sup> Cicero, *Att.* II, 3, 4; *Fam.* IX, 5, 3.

<sup>6</sup> *Ep.* I, 5, 24-31.

<sup>7</sup> VanDoren, *Swift*: New York, Viking Press, 128.

to us, of varying formality, in prose or in verse. We have several from Horace in addition to those quoted above. The address to the jar of Massic wine to be opened in honor of Messala (*Odes* III, 21) may have been an invitation to Messala. The invitation to Vergilius (*Odes* IV, 12) which demands that Vergilius bring perfume if he wishes to share Horace's wine always recalls Catullus' invitation to Fabullus (XIII) to come — and bring the dinner and a girl — to share Catullus' perfume. Martial, by the way, comments tartly after a dinner that perfume is essential but so is food!<sup>8</sup> We have the invitation in which Catullus invites a Caecilius of Comum, perhaps an uncharted ancestor of Pliny, to visit him at Verona. Cicero's invitations to Atticus are always casual and informal, like that of IV, 4B, which is a note largely taken up with the arrangement of and the repairs to Cicero's books at Antium, but in which he asks Atticus to come and visit,

*Si potes in his locis adhaerescere et Piliam adducere; ita enim et aequum est et cupit Tullia.*

Martial has given us three dinner invitations in which he gives the bill of fare that he offers,<sup>9</sup> in the second he also names the expected guests; the third Ben Jonson translated freely in his Epigram CI, *Inviting a Friend to Supper*. Juvenal<sup>10</sup> invites a guest and gives the bill of fare to prove that his fare matches the principles that he avows in the *Satires*. However, invitations to dinner might be sent, or given in person informally at the last moment. For these the parasite waited so anxiously.<sup>11</sup>

Breaking a dinner engagement is still an unpardonable sin, and Pliny (I, 15) reproaches a friend who failed him thus, reciting the bill of fare which his friend had scorned.

Pliny accepts a dinner invitation (III, 12) but begs that the dinner may be short and simple so that the guests may get away early and in good condition. He accepts an invitation to visit at a friend's Formian villa with a formula that is still familiar (VI, 14):

<sup>8</sup> Martial III, 12.

<sup>9</sup> V, 78; X, 48; XI, 52.

<sup>10</sup> XI, 56-76.

<sup>11</sup> Martial II, 11, 14, 18, 27, 69; V, 44, 47, 50; VI, 51; XII, 82.



*Veniam ea condicione ne quid contra commodum tuum facias; qua pacitione invicem mihi caveo.*

Visitors came and went to and from all parts of the Roman world. The wealthy went on their travels or even to dinner in the city with escorts suited to their financial and social station.<sup>12</sup> In times much nearer to our own visits even in the immediate neighborhood often involved a retinue if one's position permitted or required it. *The Diary of Parson Woodforde*, for instance<sup>13</sup> in the entry for August 22, 1790, states: "Mr. and Mrs. Custance with their two young ladies, Mr. and Mrs. Townshend with Mrs. Cornwallis and two of the Miss Townshends, and Mr. DuQuesne drank Coffee and Tea with us this afternoon. . . . There were 7 servants and 12 horses with the company."

Paul Wiltach in his *Mount Vernon*<sup>14</sup> gives a description (190) that sounds like that of a Roman journey when he says that Washington "with his family . . . travelled with a chariot and five or six horses, coachmen and postilions, secretaries on horseback, a light baggage wagon, perhaps a two-horse phaeton and from six to twelve servants. There were often as many as sixteen horses in the train. The heavy baggage was usually sent from Philadelphia by water."

It was a larger retinue than this that Cicero described in the letter to Atticus from Puteoli, December 19, 45 B.C., which announced his excitement and relief after entertaining at his villa near Puteoli Caesar, who was traveling with a bodyguard of two thousand men.

It is in this letter of Cicero<sup>15</sup> that he gives the first account that I have found of the classified dinner that came to be such an unpleasant and conspicuous feature of social life late in the next century. However, a host with such a guest and such a retinue on his hands may be excused. Cicero says (§2):

*Praeterea tribus tricliniis accepti oī perī autōn valde copiose;*

<sup>12</sup> Horace, *Sat.* I, 6, 100-04. *Juv.* III, 282-285.

<sup>13</sup> London, Oxford University Press (1927), II, 209.

<sup>14</sup> Indianapolis, The Bobbs Merrill Co. (1930).

<sup>15</sup> *Att.* XIII, 52.

*libertis minus lautis servisque nihil defuit: nam lautiores eleganter accepti.*

At other times and places there have been such separations of guests when classes met and lines were kept. Trollope in *Dr. Thorne* (15) describes the festivities at Greshamsbury for Frank's coming of age — the tables spread under the oaks for the tenantry when a bullock was roasted whole, while the guests in the house and others of importance were entertained in the dining-room. There were similar divisions of the quality and the non-quality at the sports at Ullathorne described in *Barchester Towers*.

But this classification of food and guests at smaller parties is described with scorn by Pliny (II, 6) and with bitterness by Juvenal (v) and by Martial.<sup>16</sup> It has not been unknown since. Ben Jonson in *To Penshurst (The Forest)* adapts parts of Martial's epigram on Faustinus' villa at Baiae (III, 58):

61. Where comes no guest but is allowed to eat,  
Without his fear, and of the lord's own meat;  
Where the same beer and bread, and self-same wine  
That is his lordship's shall be also mine.

Pliny (II, 6), Juvenal (v, 24, 25), and Martial (III, 49; 82, 22-25) all tell of wines of different grades allotted to the corresponding grades of guests. Thackeray describes exactly the same thing in *The Bedford Row Conspiracy*, where Sir George Gorgon sent champagne for the supper after the race-ball at Oldborough. Good wine was served to Sir George and his party and to certain other guests, but the humbler individuals "made wry and ominous faces, and whispered much," for what was served to them was atrocious.

Dining as a fine art was a matter for serious study from Cicero's day.<sup>17</sup> There is evidence enough that the host often gave prayerful consideration to the bill of fare.<sup>18</sup> Such a banquet as that of Trimalchio must have been carefully worked out and al-

<sup>16</sup> I, 20, 43; II, 43; III, 49, 60, 82; IV, 68; VI, 11.

<sup>17</sup> Arthur Patch McKinlay, "An Ancient Bon Vivant," *CLASSICAL JOURNAL* XXII, 525-32.

<sup>18</sup> Horace, *Sat.* II, 4; II, 8; Pliny VII, 3, 5.

most rehearsed by master and cook, that the host might properly lead up to, introduce, and comment on the various courses. However, at one point Trimalchio says merely (68),

*Sed si quid belli habes, offer,*

and another dessert course is brought on. It's a far cry from Trimalchio's dinner to the gentility of the tea-parties of the ladies of *Cranford*, but one is inevitably reminded of Miss Betty Barker's card party (ch. 7) when the supper tray came up and Miss Betty said, "Why, Peggy, what have you brought us?" looking pleasantly surprised at the unexpected pleasure.

Certain traditions of company manners on the part of the guest go back at least as far as Plautus. In the *Miles* the host starts for the market, and his guest says politely (749):

*Si certumst tibi,  
commodulum opsona, ne magno sumptu: mihi quidvis sat est.*

The experienced host retorts:

*Quin tu istanc orationem hinc veterem atque antiquam amoves?*

Left-overs or *reliquiae* seem to have been considered the perquisites of the parasites in the comedies.<sup>19</sup> Of course, good managers at all times have to give thought to the left-overs. Martial in the dinner invitation of x, 68 plans to serve with the kid, chicken, vegetables, and cutlets of the main course of his little dinner the ham that has survived three dinners. A modern point of view is that of Cicero in the letter to Paetus<sup>20</sup>:

*Nec tamen eas cenas quaero, ut magnae reliquiae fiant; quod erit, magnificum sit et lautum.*

Sometimes, both in the first century and in the early part of the nineteenth, dishes were set on before the guests to be seen but not to be served. Martial refers to this more than once.<sup>21</sup> Thackeray describes this practice in *The Book of Snobs*, where he pays his compliments to the dining-out and the dinner-giving snobs<sup>22</sup>: "How we Dining-out Snobs . . . know that the side-

<sup>19</sup> *Curc.* 321-325; 386-388; *Persa*, 77; *Stichus*, 496.

<sup>20</sup> *Fam.* ix, 16, 8.

<sup>21</sup> iii, 58, 42; iii, 12; iii, 94.

<sup>22</sup> *Dining-Out Snobs*, near end.

dishes of today are *rechauffés* from the dinner of yesterday, and mark how certain dishes are whisked off the table untasted so that they may figure at the banquet tomorrow. Whenever, for my part, I see the head man particularly anxious to *escamoter* a *fricandeau* or a *blanc-mange*, I always call out and insist on massacring it with a spoon. . . ." Again, in *Pendennis* (ch. 37) Lady Clavering invites Arthur and the Major to dinner; "It ain't one of our grand dinners, Blanche," she says hastily to her daughter, and she adds, on the Major's acceptance, "I always think a dinner's the best the second day."

A dinner in honor of a returning traveler or a new arrival is mentioned more than once by Plautus.<sup>23</sup> Cicero writes from Athens to Atticus (vi, 3. 9) referring to the arrival of Hortensius *filius*:

*Hunc ego patris causa vocavi ad cenam, quo die venit, et eiusdem patris causa nihil amplius.*

He expects Atticus to dine with him on the day of arrival whenever possible.

Horace will thus entertain Numida on his return from Spain (*Odes* I, 36) and also his old comrade in arms Pompeius who returns after long absence (*Odes* II, 7). He vows in a letter (*Ep.* I, 3, 36) that he is fattening a calf against the return of two younger friends. The banquet that Dido offers to the Trojans on their arrival is entirely in accord with this etiquette.

The entertainment of friends was further matter for consideration in planning a party. This might be conversation, as Pliny definitely suggests in an acceptance (III, 12). The talk might be trivial or serious. Horace contrasts city gossip (*Sat.* II, 6, 71-76):

*De villis domibusque alienis . . . male necne Lepos saltet,*

with the more serious ethical discussions of his country friends. He gives us (77-117) the "old wives' tale" that his neighbor

<sup>23</sup> *Bacch.* 94, 186-87; *Most.* 1004 f.; *Stichus* 510-511; *Truc.* 127, 359; see also Professor Charles Knapp's paper, "Travel in Ancient Times as Seen in Plautus and Terence," *Classical Philology* II (1907), 1-24, 281-304, especially 302.

Cervius tells of the town mouse and the country mouse. Perhaps story-telling was not done in the highest circles in town, but we owe to Trimalchio's dinner an excellent version of the were-wolf story (61, 62) and Trimalchio's own tale of the witches and the changeling (63).

Given guests of sufficient ability and taste, they might entertain themselves with such a contest of poetic improvisation as Catullus describes in a note to Licinius (50). Such literary amusements might be exciting and inspiring. But in the first century, in a social world full of literary amateurs, "authors' reading" at the table became a pest, the more difficult to endure or to avoid when the author was the host.<sup>24</sup> Martial invites a friend to dinner and offers as the crowning inducement a promise to read nothing himself while the guest may read the company anything of his own (XI, 52). I find in the diaries of Sir Wilfrid Blunt<sup>25</sup> an entry under date of 22d June, 1894: "Gave a dinner at Mount Street to Lady Granby, Lucy Smith, d'Estournelles, Alfred Lyall and Godfrey Webb, all of us more or less poets. After dinner we read and recited poetry, d'Estournelles being by far the most effective, having an admirable manner." Martial could not have objected fairly to recitation by a host who gave each guest an opportunity to recite.

There might be reading aloud from any favorite work, or a program by entertainers, as Pliny suggests in his reproach to Septicius Clarus (I, 15, 2 f):

*Comoedos vel lectorem vel lyristen, vel, quae mea liberalitas, omnes.*

His friend preferred, he thinks, *Gaditanas*, dancing girls from Cadiz. Juvenal (XI, 162-178) objects to the bad moral influence of certain forms of entertainment.

One would like to know if any special entertainment was provided on the occasion of which Cicero writes to Quintus (III, 1, 19), saying,

*Venit ad nos Cicero tuus ad cenam, cum Pomponia foris cenaret.*

Perhaps it was entertainment enough to dine with his uncle when

<sup>24</sup> Martial III, 44; III, 45; III, 50; V, 78, 25.

<sup>25</sup> Wilfrid Scawen Blunt, *My Diaries*: New York, Knopf (1923).

his mother was out. Cicero says that the boy was very sweet and affectionate. As for himself, he went on dictating additions to an already long letter to Quintus *inter cenam*. If the boy was popular in the household, and if the cook chose to remember the young guest's tastes, one may imagine that some hasty additions to the dinner were contrived in the kitchen.

For some dinners souvenirs were provided, and for the unimaginative of his day Martial composed suitable inscriptions that one might buy ready for use as we now buy cards suitably inscribed for all the possible occasions of the year.

The bread-and-butter letter, as we call it now, does not seem to have been required from appreciative guests after visits. Horace addressed an *Epode* (III) in complaint to Maecenas after the garlic at dinner had disagreed with him, and Catullus wrote to Licinius (I) that he could not sleep after their poetic contest over the wine. Pliny's letter to his mother-in-law (I, 4) was written after a visit to her villas in her absence. Whether Caesar wrote to thank Cicero for his hospitality at Puteoli I do not know; but when Cicero wrote thankfully to tell Atticus<sup>26</sup> that the visit was over, he added an interesting comment or two. It wasn't, he says,

*Hospes tamen . . . is cui diceret, "Amabo te, eodem ad me, cum revertere." Semel satis est!*

However, on the dinner and the entertainment thereat, he says that Caesar *edit et bibit ἀδεῶς et iucunde, opipare sane et apparate, nec id solum, sed* (quoting Lucilius) *bene cocto, condito, sermone bono et, si quaerī, libenter.*

And farther on in the letter, reverting to the conversation, he says σπουδαῖον οὐδὲν *in sermone, φιλόλογα multa.*

On the whole, in spite of the trouble and excitement involved in the preparations and in the entertainment of such a guest, the host was satisfied. We hope the guest was satisfied as well.

<sup>26</sup> XIII, 52.



## Notes

[All contributions in the form of notes for this department should be sent directly to John A. Scott, Northwestern University, Evanston, Ill.]

### Περίφρων Πηνελόπεια

The Homeric enthusiast never tires of reading about early Greek epic. He is quickly interested, for example, in "The Composition of Homer's *Odyssey*," by the Homeric Heinze — a less scientific and more exciting Heinze — W. J. Woodhouse.<sup>1</sup> This book is now familiar to readers of this journal.<sup>2</sup> In reconstructing the ancient folk tales and "deep-sea yarns" which Homer may have adapted to his song, Mr. Woodhouse is aided, at least in part, by minor irregularities in Homer's story. While he thus reduces Homer's "grade" — if one may be scholastic about it — the kaleidoscope of Homeric elements, out of which he shakes down these tales and yarns, is thoroughly entertaining. In spite of its subjective character, the book as a whole is rightly regarded as a strong unitarian document; and the exhibit of Homer's imperfections does not usually bother unitarians, who have always realized that their poet, though supremely great, was human.

But we cannot help balking when Mr. Woodhouse tears down one of our time-honored idols — no less a person than Penelope:

The total impression left upon one's mind is of a healthy well-nourished lady — of about thirty-five, shall we say? — with a certain maturity of physical charms, a comfortable plump freshness, but without any gift of intellect or strength of character [p. 201].

Is Mr. Woodhouse joking? What he himself collects from the *Odyssey* (p. 200) clearly establishes Penelope's beauty; and, be-

<sup>1</sup> W. J. Woodhouse, *The Composition of Homer's Odyssey*: Oxford, Clarendon Press (1930).

<sup>2</sup> It was reviewed here by John A. Scott in xxvi (1930), 235-237.

sides, there are *δῖα γυναικῶν* (I, 332 and *passim*), *ἀμύμων* (xxiv, 194), and *προσώπατα καλά* (xviii, 192), which he does not mention. The way in which the sight of Penelope upsets the suitors (I, 365-367; xviii, 212f.) is alone worth far more than the half dozen cases of *ἡύκομος*, *εὐπλόκαμος* or *καλλιπλόκαμος* with which Circe and Calypso are adorned; and the "world's imagination" is not what I think it is if the beauty of these two goddesses impresses it more than does Penelope's (p. 201). The "fat hand" of Penelope (*χειρὶ παχείῃ*, xxi, 6), which so deeply affects Mr. Woodhouse, and out of which he creates her good nourishment and plumpness, must be a slip of some kind. There were ancient commentators who emended the text.

But Homer does not keep harping on her beauty. He emphasizes her intelligence and self-possession. In half a hundred places she is *περίφρων*; in half a dozen, *ἐχέφρων*. She is endowed with *φρένες ἐσθλαί* (II, 117) or *ἀγαθαὶ φρένες* (xxiv, 194). The famous women of Greek tradition were not capable of *ὁμοῖα νοήματα* (II, 121). Yet this is the woman "without any gift of intellect or strength of character."

We need not wait for the twenty-fourth book, as Mr. Woodhouse does, to find something to her credit. It is the main purpose of this note to emphasize an earlier passage in which Penelope appears most strikingly as *περίφρων* and *ἐχέφρων* — in which she shows conspicuously both brains and character (xxiii, 85-246). Mr. Woodhouse does not bring this out, and too little has generally been made of it. I have in mind no obscure lines, but the climax of the whole poem — the recognition by Penelope of her long-absent lord. After the slaughter of the suitors Penelope goes to meet Odysseus in the hall of the palace. She sits and looks at him but with no sign of recognition. Telemachus is disgusted and calls her hard-hearted. But Odysseus excuses her on the ground that he is still dressed as a beggar and spattered with blood. He bathes and returns again. Still no sign of recognition. Then he too expresses his disgust. He will sleep alone if that is to be her attitude; and he orders a couch spread for him. Penelope's answer to this is a masterpiece. "Very well," she says

in effect, speaking to the maid, "bring the bed out of the bridal chamber and make it up for him." This irritates him still more. He loses his temper. He wants to know who could bring out that bed. He raves on about the way he had made it — one leg the trunk of a tree with its roots still in the ground. He walks right into the trap. She does not let him see what she is doing to him — getting exactly the proof she needs. Neither do we see it. But by the very words through which we fear Penelope is wrecking the outcome, she is making it a sure and grand success. And when it is all over, we chuckle with delight at the way she handled the great hero, himself the proverbial climax of human cleverness. She is worthy of him.

In connection with this recognition scene I usually ask my classes whether they think Penelope is too slow in welcoming Odysseus. They are inclined at first to think so, until they hear the question, "What if she had got the wrong man?" Mr. Woodhouse makes much of the idea that Penelope has little to do in the poem: her function is "waiting, always waiting." But what waiting! And nowhere more magnificently shown than in this crucial scene. Then, when she has the real proof, she falls into her husband's arms with an abandon and affection not surpassed by any queen of the movies.

What writer of scenarios could create a more abundantly satisfying climax? It is not only an overwhelming vindication of Penelope's intellect and character, but it is also one of the cleverest things in either of the great poems.

CLARENCE P. BILL

WESTERN RESERVE UNIVERSITY

### THE DOWNFALL OF THE ROMAN EMPIRE

In Domaszewski's *Rangordnung des Römischen Heeres* (p. 72), there is a sentence which may be freely rendered as follows: "The Hadrianic system according to which only the officers of the legions are necessarily Roman citizens (and not also those of the auxiliary corps) has the character of an English colonial army and necessarily led to the downfall of the Roman rule."

When we remember that this book was published in 1908, it throws a very definite light on the German opinion of the English colonial armies before the war. One wonders if that opinion has been changed by the records made by the Canadians, Australians, and Indians on the various fronts from France to Mesopotamia in the Great War.

Furthermore, if Domaszewski's parallel has proved deceptive, what shall we say of his original propositions, repeated several times in the book, that the change in the officers of the auxiliary corps introduced under Hadrian was a sufficient cause for the downfall of the Empire? Modern history may be helpful in interpreting the past, just as ancient history aids in explaining the present or in forecasting the future, but we must be sure of our premises before we draw conclusions.

H. A. SANDERS

UNIVERSITY OF MICHIGAN

## Book Reviews

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[Review copies of classical books should be sent to the Editorial Office of the JOURNAL at Iowa City, Ia. Such works will always be listed in the department of Recent Books, and those which seem most important to the readers of the JOURNAL will also be reviewed in this department. The editor-in-chief reserves the right of appointing reviewers.]

LOUIS E. LORD, *A Translation of the Orpheus of Angelo Politian and the Aminta of Torquato Tasso*, with an Introductory Essay on the Pastoral: London, Oxford University Press (1931). Pp. 182. \$3.

"Pastoral poetry and pastoral drama are the product of a waning civilization." This is the least original sentence in Professor Lord's book on Politian and Tasso. The sentence expresses a view that is found in all the histories of literature. The critics are in such unanimous agreement concerning pastoral poetry as an evidence of decadence that one is almost afraid to admit that he has enjoyed the fine versions of Politian's *Orfeo* and Tasso's *Aminta* which this volume offers to the reader. Perhaps civilization has been persistently waning since those early Greek days when Linus composed his song. And yet the reviewer will venture to assert that Roman civilization was not on the downward slope when Vergil wrote his *Eclogues*; that England had much vigor when Spenser wrote his *Shepherd's Calendar*, Milton his *Lycidas*, Gray his *Elegy*, and Shelley his *Adonais*. Alexandria may have been the "hen-coop of the Muses" when Theocritus wrote his *Idyls*, but the Muse of Theocritus did not have the atrophied wings of a barnyard fowl. There is nothing of the phosphorescence of decay in his love for streams, flowers, and fruits, and in his love for the beauty of woodland scenes. When one has read Professor Lord's admirable chapter on Theocritus, he knows that this is true, even if he has not had the privilege of reading the *Idyls* in the Greek.

On the whole the Introduction to this book, which gives a sur-

vey of pastoral poetry from Theocritus to Tasso, is written as a history of literature should be written. In it we have a lover speaking with measured enthusiasm about the thing he loves. Perhaps the section on Theocritus is the best of all, but Moschus, Bion, Vergil, Calpurnius Siculus, Nemesianus, and Longus each receives his proper mead of praise. And all the way are being shown the golden threads that the poets of the Renaissance weave again into rich tapestries, and that remind one of Watteau's "Embarcation for Cythera," and suggest the music of the Gluck-Brahms "Gavotte." Altogether it is a proper approach to the *Orfeo* of Politian and the *Aminta* of Tasso. Even if one has read Symonds' excellent metrical version of the *Orfeo*, he need not fear that he will be disappointed in the rhythmical prose of Professor Lord. Without question the prose brings the reader just a little closer to the original. One rises from the reading with a distinct feeling of pride that a classical scholar at the court of Lorenzo the Magnificent on the inspiration of the moment in two days' time could transform Vergil's story of Orpheus into something that would be worthy to serve as a model for modern opera, and that another classical scholar has been able to make so fine an English version.

The version of the *Aminta* of Tasso is even better, perhaps because the original is of a higher excellence. Most readers are not greatly interested in Tasso's *Jerusalem Delivered*, but the *Aminta* is different. It is a human document. The shepherds, of course, are of a kind that never existed anywhere, but behind the shepherds and their fine words lies the poet's passion for Leonora D'Este. To the reviewer the love of Dante for Beatrice is not a nobler thing than Tasso's high devotion to the princess of Ferrara.

The book should make an appeal to all who are interested in the finer forms of literature. It will prove of service to teachers of Latin, Greek, English, and Italian.

CHARLES N. SMILEY

CARLETON COLLEGE  
NORTHFIELD, MINN.



GILBERT NORWOOD, *Plautus and Terence* (Our Debt to Greece and Rome): New York, Longmans, Green and Co. (1932). Pp. 212. \$1.75.

The "blurb" prefixed to this book states the aim of the author concisely; he intends "to consider Plautus and Terence . . . as dramatic artists, not as pasture for researchers." Even those bovine creatures who roam contentedly through the pasture of Roman comedy will welcome Norwood's resolution to study the plays as plays. Furthermore, he purposes to disregard the historical point of view: "If a Terentian play is good, a Plautine play bad, then good and bad they are. The origin of certain features can make no difference whatever to these verdicts" (pp. 9 f.). The value of the book, therefore, depends upon the validity of Norwood's personal impressions and judgments, and there is no available test of the validity of his opinions. We may only report the results and record equally unreliable reactions to his impressions.

Perhaps one-seventh of Plautus' work is distinctly good, but in the remainder Plautus is "the worst of all writers who have ever won permanent repute" (p. 4). To this general indictment I am not disposed to demur, though I should prefer to say that Roman comedy is not a very high type of literary art, and Plautus and Terence are not uniformly masters in this somewhat inferior department. My disagreement begins when Norwood distinguishes the one-seventh, devoting one chapter to the *Mercator* as "near perfection" in the class of "sparkling, sophisticated, immoral light comedy" (p. 36), and a second chapter to "the other nineteen plays." It is apparent that his estimate of the *Mercator* is largely due to the fact that in this play "there is no palliating the immorality, smiling and unrepentant as in any story of *La Vie Parisienne*" (p. 36). He imagines that the moral purity of the *Captivi* has led to the unduly high rating of that comedy; but so far as I recall the views of Lessing and others, the dramatic irony of the scenes near the beginning of the play, the devotion of slave and master to each other, and the comic effects of the Aristophontes scene have affected modern criticism more than

any ethical considerations; such considerations, to be sure, have determined the vogue of the play in classroom instruction. I derive mild amusement from the vapid story of the lecherous old gentleman in the *Mercator* but I rate the play a close second to the *Asinaria*, which Norwood rightly puts at the bottom of the list. The *Mercator*, Norwood himself admits, is a play of situation, not of characters (p. 47); he even goes so far as to describe Philemon as a dramatist of situations, not of characters (p. 42), forgetting that the *Trinummus*, certainly from Philemon's hand, and the *Mostellaria*, less certainly that author's work, are reasonably rich in character portrayal. Such a play as the *Mostellaria* is spoiled for Norwood because Grumio in the opening scene deprecates the immoral situation; this is incongruous, Norwood says, but must the play be spoiled as light comedy if the dramatist wishes in this scene to contrast the ethics of a simple country slave with the freer ideas of an urban environment, and thereby to differentiate Tranio from Grumio in the interest of character portrayal? Such features of Plautine, or Greek, technique hardly warrant such exaggerated expressions of contempt as we find at the bottom of page 4 and on page 195, note 2.

The dramatic art of Plautine comedy is undeniably poor in many respects, and Norwood's sprightly criticisms are often well made. Whether the defects are due to Plautus or to his Greek models cannot be determined by impressionistic criticism. But when Norwood attacks Plautus' use of the Latin language, describing it as "merely hideous" and "setting our teeth on edge" (p. 57), my reaction becomes more wrathful than courteous. In the first place one must remember the difficulty of writing lyrical measures of the Greek type in Latin; awkwardness in Latin is a feature of the *cantica* oftentimes. The illustration from the *Menaechmi* on p. 58 is a case in point. Again, it is totally unfair to translate *Trin.* 311 literally, word for word, into English and then blame Plautus for his clumsy Latin; the fault is wholly with Norwood's inexcusable translation. In my opinion anybody who thinks Plautus' Latin is marked by any creaks, grunts, and

thuds (outside the sung passages) reveals a lack of sympathetic acquaintance with Latin idiom.

The chapters on Terence repeat, in the main, the content of Norwood's earlier book, *The Art of Terence*. The story, too good to be true, of Terence's groping toward, and final attainment of, the "duality-method," is told with much fervor and enthusiasm. If one tries to abandon the historical method and meet Norwood on his own ground of pure impressionism, one may only say that the *Heauton* and even the *Andria* have too many excellent qualities to be lightly dismissed as feeble efforts toward the goal attained in the last three plays. At the same time we may enjoy the author's provocative criticism of technique in the earlier plays and his emphasis, often justified, upon admirable features of the *Hecyra* and *Adelphoe*.

By any method I should hesitate to disentangle the personality of Terence from his adaptations of Greek plays. In a few pages (177-180) we are told that sympathy is the basis of Terentian morals. I note that this view is supported in part by the famous quotation,

*Homo sum: humani nil a me alienum puto.*

Careful readers will recall that this sentence reveals Chremes as a professional busybody, and can hardly be used to illustrate Terence's "sense of humanity."

Confronted by the impossible task of treating the later influence of Roman comedy, Norwood balks and wisely dismisses the matter in an Appendix devoted to a few categorical statements regarding the more important adaptations in English literature.

In conclusion may I warn the reader against drawing wrong inferences from the sentence on page 100: "(Terence) was a native of Africa . . . and apparently a mulatto or quadroon." The native races of northern Africa were, I believe, totally distinct from the negro race of central Africa. A casual reader should not be misled into advertising Terence as the first negro dramatist.

HENRY W. PRESCOTT

UNIVERSITY OF CHICAGO

JOHN W. BASORE, *Seneca, Moral Essays*, with an English Translation, Vol. II (Loeb Classical Library): New York, G. P. Putnam's Sons (1932). Pp. xi+496. \$2.50.

Herein are contained the *Consolations* to Marcia, Polybius, and Helvia, besides the *De Vita Beata*, *De Otio*, *De Tranquillitate Animi*, and *De Brevitate Vitae*. This second volume continues the high standard of translation which Dr. Basore displayed in the first; and it has the further advantage that the subject matter is more interesting. The translator is stimulated by the fact that he deals with more personal and concrete subjects in the three *Consolations* than in the abstract treatises or essays, especially those of Volume I. The ebb and flow in the mind of Seneca (*De Tranq. An.*) is wonderful material for a modern psychiatrist; the unusually masculine tone in the address to Marcia, written with a certain disjointed brusqueness, indicates clearly the disturbance in Seneca's spirit and worldly affairs just prior to his exile in A.D. 41. In the *Helvia* Seneca writes with real affection to his mother, in spite of the diatribe style and a certain questionable egotism — which in the *Polybius* is abject in its groveling attitude.

Dr. Basore's text-sense is sound. We are glad to see that he utilizes the edition of Charles Favez (*Ad Marciam de Consolatione*, Paris, 1928) and the same editor's *Ad Helviam* (1918), with their full notes, their accurate and understanding diagnosis, and their continuation of careful work on the text tradition. It is interesting, however, to note that Dr. Basore in the *Ad Helviam* departs much less from the 1905 text of Hermes, while in the *Ad Marciam* he finds, with Favez, a considerable number of readings (pp. 14, 52, etc.) that need further revision. In the former *Consolatio* the translator is right in following so fully the readings of A; for this dialogue is a simpler and a better-constructed work, with fewer expressions in doubt. The *signa Romana fixerat* of Muretus (p. 12) is more logical than the other readings, for it continues the grammatical construction of *intraverat*; Koch's *et in quos* is certainly reasonable (p. 48); Basore's own *capulus* (p. 256) for *copulas* or *copulatas* is ingenious and justifi-

able; Bourgery's *sollicitatio* (p. 290) solves the problem there; so does the same critic's *stultius esse quam quorundam* (p. 312). On page 250 the translator has been skillful in retaining the text of A while reproducing the technical meaning.

Misprints are rare: *unruffed* for *unruffled* (p. 21); *utrumme* for *utrumne* (p. 38); there is a second note *a* in the text on page 83, without a footnote; the third sentence of page 86 is entirely omitted in the English translation; one wonders why semicolons are not used more often — as on pages 227, 241, and 277. Is not the "pity" as translation (p. 225) for *pietas* an error, for "piety"? Why not "loyalty"? The *l* in *lucis* is omitted on page 340.

It is a hard problem to decide (p. 206) whether *adversus illam* (*luxuriam*) means "towards" or "in opposition to"; Dr. Basore is probably right in choosing the former. *Latrunculi*, however, (pp. 271 and 327), should surely be "checkers" rather than "chess." There is an awkward juxtaposition of past participles in the English of the first sentence of page 312. And the phrase "misproud king" (p. 349) is as dubious in its adjective as the pronoun "himself" instead of "oneself" is questionable on page 223, line 8.

But these are petty details, mentioned only because of the interest and especially careful reading of the reviewer. A hard task has been well done. Dr. Basore brings out skillfully the word-art of one who is probably the most epigrammatic and "pointed" of Latin writers. It is proper to criticize Seneca's cringing to Polybius, his bad taste in using animal similes to show Marcia why her grief should be restrained, and his truisms about time and its spendthrifts; but as an essayist "they reckon ill who leave him out." "Forever — for long" is an excellent rendering of *perpetuitate* — *diuturnitate* (p. 31); also "who work hard to gain what they must work harder to keep" (p. 343); "not to devise but merely to display," from *non parandum* — *sed proferendum* (p. 476); "throughout all lands shall he be driven, a victim of his own victory" (p. 447). Well rendered, too, are the stock proverbs and themes of which so many appear later in Seneca's *Epistles*: Cato in his various rôles, untested pilots on a

tranquil sea, the noncorrelation between one's years and one's dying, the epigram of "deserting over into the camp" of another philosophical sect, the wonders of the heavenly bodies, the fallacy of seeking peace of mind by foreign travel or wealth by owning property overseas. Many other passages besides the beautiful invocation to Marcia's son in heaven, and the story of Julius Canus (p. 271), which ends with an apostrophe translated into English worthy of DeQuincey's best, might be mentioned.

This explains why Seneca burst upon his Empire contemporaries as a wizard of language; he had the same effect on the youth of his day that the now voluble G. K. Chesterton had some thirty years ago. The author of *Heretics* charmed the younger generation in much the same way as the Roman who ended three successive paragraphs respectively with *inter collegas inimicissimos concordem fortunam; luctum finivit, qui consulatum anno luxerat*; (of Pompey) *tam cito dolorem vicit quam omnia solebat* (pp. 44 f.). Even when this model for Elizabethan playwrights and this universal quarry for the French and English essay denounces (p. 247) the Alexandrian library as a set of showshelves, we do not feel that he deprecates learning, but only that he is whimsically straining a point in the denunciation of men who "get most of their pleasure from the outsides of volumes and their titles."

RICHARD M. GUMMERE

WILLIAM PENN CHARTER SCHOOL,  
PHILADELPHIA, PA.

FREDERICK W. SHIPLEY AND OTHERS, *Papers on Classical Subjects in Memory of John Max Wulffing* (Washington University Studies, New Series, Language and Literature, No. 3): St. Louis, Washington University (1930). Pp. 102.

This volume, a fine tribute to the memory of John Max Wulffing (1859-1929), contains six papers:

1. "John Max Wulffing, the Man and Scholar" (pp. 9-11), by George R. Throop. Mr. Wulffing, after obtaining a good education in this country and in Germany, devoted himself to a busi-



ness career in St. Louis, Mo. His business flourished and he prospered. He traveled much in foreign lands. He had a wide interest in classical antiquity though he devoted himself primarily to numismatics. In this field his publications were always regarded as authoritative. His great collection of coins is one of the best in America. Mr. Wulff was, as Chancellor Throop says, "an unusual example, all too rare in this country, of the business man who finds the time and has the interest to devote himself to scholarly pursuits, and achieves a rank worthy of high commendation in the fields to which he devotes himself."

2. "Canidia and Other Witches" (pp. 12-37) by Eugene Tavenner. This long study, supported by nearly two hundred footnotes, reveals that Roman poets exhibited little originality in their treatment of witches. Those they chose to depict were familiar mythological characters and remote in time and space. Horace stands almost alone in portraying Canidia, a witch of his own day and city. The methods of all witches are found to be nearly identical.

3. "Roman Restoration Coins" (pp. 38-63) by Thomas S. Duncan. This paper sifts carefully and critically the work that has been done on the subject, especially that of Mommsen, Gnecchi, and Mattingly. In addition, some attractive observations are made concerning the connection between these coins and the republican influence of the senate; e.g. the emperors celebrated by Trajan were those who had been friendly to the senate. Another interesting observation is the fact that the emperors who struck restoration coins had some taste for art and antiquities.

4. "The *Lex Data* of the Roman Republic as a Precedent for the Legislation of the Princes" (pp. 64-72) by Donald McFayden. On the basis of convincing evidence the author concludes that "the Roman constitution knew no other means of legislating for the Roman People than by the Roman People in *Comitia* assembled."

5. "C. Sosius: His Coins, His Triumph, and His Temple of Apollo" (pp. 73-87) by Frederick W. Shipley. This paper represents a valuable contribution to the life-history of C. Sosius, an

able and an interesting agent of Antony. Professor Shipley gives especial attention to establishing the date of the reconstruction of the temple of Apollo Sosianus, which is sometimes connected with Sosius' consulship in 32 B.C., and at other times placed in 31 B.C. The rebuilding, however, as this paper shows conclusively, belongs before 32 B.C. but not earlier than 34 B.C.

6. "Concerning the *Rostra* of Julius Caesar" (pp. 88-102) by Frederick W. Shipley. The author of this paper agrees with Richter, Mau, and Scheel in placing the actual change of the position of the *Rostra* in the beginning of 44 B.C. He disagrees with their identification of the so-called hemicycle as the *Rostra* of Julius Caesar. The statues which adorned the *Rostra* have a significant part in Professor Shipley's conclusions.

The reviewer, who had the extreme good fortune of associating with Mr. Wulffing for nearly a year, is deeply saddened by his passing.

ALFRED P. DORJAHN

NORTHWESTERN UNIVERSITY

SIR JAMES G. FRAZER, *Ovid's Fasti*, with an English Translation (The Loeb Classical Library): London, William Heinemann; New York, G. P. Putnam's Sons (1931). Pp. xxxii+461. \$2.50.

In 1929 Sir James G. Frazer published, with translation and commentary, a five-volume edition of the *Fasti* of Ovid.<sup>1</sup> It is a model of good scholarship as well as of good book making. Since Sir James had many occasions to consult Ovid in connection with previous studies, this work represents the fruit of much thinking.

The translation used in the large edition is now reproduced in the Loeb Classical Library, for which it was originally intended. The brief but helpful notes in this volume were prepared by one of the editors of the series, Dr. W. H. D. Rouse, who likewise selected and abridged from the original commentary the material used in the Appendix (385-442).

The rendering is natural and idiomatic. There is far less ad-

<sup>1</sup> London, Macmillan and Co.

herence to the constructions of the original than in most other volumes of the series. One is not disturbed by frequent encounters with the earmarks of translation.

I am not sure, however, that I like the figurative attribution of a neck to the earth in the rendering "A city arose destined to set its victorious foot upon the neck of the whole earth" (IV, 857-858: *Urbs oritur . . . victorem terris impositura pedem*). It seems to me that the removal of litotes has changed the feeling in the translation "by a feeble effort [she] lifted the full pitcher" (III, 39 f.: . . . *plenam non firmis viribus urnam sustulit . . .*). I am now able to sympathize with students who find difficulty in continuing the solemn form of address on the rare occasions when they start to use it. In the rendering of III, 177-83, "Thy answer take . . ." is followed by two occurrences of "If you . . ." I see no advantage in Anglicizing unfamiliar names like "Sithones" ("Sithonians" is used in translating III, 719). In a footnote on page 192 both "Laestrygonēs" and "Laestrygonians" occur.

I should like to suggest that when Ovid made Evander's mother utter these words,

*Est aliquid magnis crimen abesse malis* (I, 484),

he was artfully recalling his own plight to the mind of Augustus.<sup>2</sup>

This is hardly the place for extended comment on the Appendix, which is necessarily the briefest kind of digest from the large work. A modern student of the subjects treated by Ovid has one great advantage over him to compensate for his nearness to his material — the comparative method. Long wandering amid the byways and bypaths of many peoples has given Sir James the ability to thread his course along faint trails. Doubtless he is better equipped to formulate theories about hoary Roman customs than Ovid was.<sup>3</sup> Ovid was a poet first and an antiquarian

<sup>2</sup> Perhaps this suggestion has already been made, but I do not find it in the annotated editions accessible to me.

<sup>3</sup> No explanation of a modern scholar about the origin of ancient rites and customs could be more absurd than many of those proposed at the banquets which inspired Plutarch's *Symposiacs*.

secondly. Since he himself often gives two or three explanations and since he is sometimes selective amid the *turba* of theories he found (iv, 784), there is perhaps no other classical author in the interpretation of whom theorizing is more warranted.

In European literature there survives no vast body of folk lore and religious usage older than that contained in Greek and Latin. This consideration alone would justify a close study of them. The growing realization that a knowledge of them contributes to the understanding of the great European literatures is destined to arouse more interest in them in the future. It is fortunate that Sir James has seen fit to devote so much effort to the illumination of classical authors rich in folk lore and folk ways and customs. May he have many more years to help us understand other things *annalibus eruta priscis*.

EUGENE S. McCARTNEY

UNIVERSITY OF MICHIGAN

TENNEY FRANK, *Some Aspects of Social Behavior in Ancient Rome* (Martin Classical Lectures, Volume II) : Cambridge, Harvard University Press (1932). Pp. x+154. \$2.

There are both advantages and disadvantages in a continuous and unified series of lectures, as compared with the plan followed by the Martin Foundation in the previous year. Perhaps the major advantage, from the present standpoint, is that Professor Frank has been enabled to put together a more comprehensive picture of selected aspects of Roman society. This he has done in his usual charming and provocative manner. His style is not without its occasional infelicities: the "sentiments" of people of irregular life (17), the "rôles" of comedy (28), and the imperial "armies" (90) are alike "disheveled." Phrases like "the early centuries of our republic" (69) are slightly surprising. Roman policy is marked by "myopia and wisdom" (77) and "myopia and narrowness" (91). But my most serious question would deal with the progressively technical and controversial character of the contents, a character which demands the closest attention toward the end.

The five chapters deal successively with "The Roman Family," "Social Factors in Religious Changes," "Farmers or Peasants," "Rome's Experiments in Social Reform," "Society and Law in Early Rome." Suggestive Notes and a satisfactory Index follow. One is impressed throughout, though not surprised, by Professor Frank's learning, his grasp of the literature, and his independence of thought. He admits in his Foreword that some of his views are heterodox, and I should like to raise a few of many questions. Frank does not believe that the Oriental religions had any abiding effect on either the emotional or the intellectual life of the Romans in the stricter sense of that term. Their converts were, in the main, among aliens from the same quarters of the world from which the cults themselves came. The worship of Isis, for example, "never spread by conversion or proselyting except to a very limited extent through personal contacts among Greek-speaking slaves and among workmen engaged in commerce on the sea" (48). (How about Delia?) Similarly, Mithras gained his following among Orientals. In support of such conclusions Frank very properly points out the danger in arguing from the names of devotees (53), and he seems right in his insistence (63) that no Oriental cult had in it the capacity to become a world-religion. Yet one finishes the chapter with a question: that the Romans of Cicero's time had lost their vital faith in the old Roman gods seems clear, but what, in Frank's opinion, destroyed that faith? He says little or nothing of the philosophies. Again, there seem to me to be convincing signs that there was a real moral regeneration in the early centuries of the Empire, but Frank gives us no clue as to its source. One leaves this chapter with this feeling of frustration, this feeling that Frank's argument is mainly destructive, and the Bibliography does not help us much. No doubt writers like Renan have exaggerated the contributions of Mithraism, and other writers, no doubt, the effects of Stoicism; yet even a brief and more positive statement of what happened to society (Professor Frank undoubtedly knows more about this than most people) would have been exceedingly welcome.

The chapter on "Farmers or Peasants" is to me the most inter-

esting part of the book. Frank's modern parallels have a greater reality than elsewhere, and the whole gives us a graphic and pleasing picture of the part the farmers played in the social and political life of the Republic. I am not, however, sure that the Gracchan disturbances prove "that in the assembly, at least, the small farmers could still dominate legislation, if they chose" (80). Nor am I convinced that President Hoover and the Gracchan reformers are really agreed that agriculture is a "mode of life" (91). Yet the chapter assists us very greatly in understanding the Roman and his history.

The argument of the fifth lecture, a part of which appeared in another form in *Proc. Am. Philos. Soc.* LXX (1931), 193-205, is convincing, though difficult to recapitulate; so difficult that it seems better not to attempt to do it in a limited space.

It is perhaps a general experience that one closes Frank's books with the feeling that they should be read through at least once more before any judgment upon them is expressed. I can pay no more sincere tribute to this volume. Yet I must admit that my satisfaction is not quite complete. Perhaps this is in part due to a wish I have long felt and which remains unfulfilled: I wish that Frank would cite periodicals by volume and year rather than year alone. This remark may sound ill-natured, but it is not so meant. This would add, at least for me, greatly to the value of an excellent and stimulating book.

EVAN T. SAGE

UNIVERSITY OF PITTSBURGH

NELLIE ANGEL SMITH, *The Latin Element in Shakespeare and the Bible* (George Peabody College for Teachers Contributions to Education, Number 32): Nashville, Tenn. (1929). 2 vols.

The author's specific purpose is to show "what proportion of the basic vocabulary of Shakespeare and the Bible is of Latin origin, . . . but this has involved the larger task of recording all the language elements" in those two vocabularies. The two volumes contain two alphabetical lists; the first, of all words used in



the Bible, with words common to Shakespeare indicated; the second, of all Shakespearean words not found in the Bible. Both lists give for each word the number of occurrences in each source, the first occurrence, the derivation (language and word), the first occurrence of any Latin word as given in Lodge's *Vocabulary of High School Latin*, and the valuation given to each English word in the Thorndike-Grinstead word count. The facts presented in the lists are summarized in a number of convenient tables.

In two matters of procedure the reviewer finds himself at disagreement with the author. It seems unwise to count inflected forms as separate words. Why "smitest," "smiteth," "smote," "smotest," "smiting" (participle), "smitten," "smit," should all be listed in addition to the verb "smite" is not clear. Should the singular and plural of the same noun be given as separate words? In many instances they are, e.g. "scorner" and "scorners"; in others, they are not, e.g. "precepts." A second cause for disagreement is in the inconsistent tracing of etymology. In the preliminary explanations we read, "The caption 'Derivation' means the ultimate origin of the word; thus 'aired — Gk. *aer*'. . . ." But the author has traced some words to the compound Latin form, e.g. "conception" to *concipere*, and others to the component parts, e.g. "conceive" to *con* and *capere*; some words to their first Latin source, e.g. "ambition" to *ambitio*, others, still further, e.g. "rebel" and "rebellion" to *re* and *bellum*, instead of stopping at *rebellare* and *rebellio*. In others again, the steps are shown, e.g. "scripture is given as from Latin *scriptura* — *scribere*.

But these variations do not affect results under the author's purpose as do the following. "Reward" is traced to OF *regarder*, instead of to the Old Teutonic back of that; "good," to ME *good*, instead of to the earlier AS *gód*; "ambush" to OF and *bush* to ME, though the two are related, and both go back to LL *boscus*. The number of words assigned to ME and OF is thus made altogether too high.

More serious than doubtful or uncertain methods of procedure, is inaccuracy in observing and recording. This varies all the way from errors in proof-reading to things worse. It is invidious to

list minor printing slips. More disquieting, though still oversights of the proofreader, are these: "Repair" is given as from *L re* and *pacare* instead of *L reparare*; "rent" (*sc.*, a tear) is given as from *L re* and *nominare*, instead of *AS rendan* (carried across from renowned); "soundness" is given as from *L sonus*, and "soundless" as from *AS gesund*, instead of the reverse.

Among errors which cannot be classed thus, are these: "Anoint," given as from *in* and *iungere*, instead of *in* and *ung(u)ere*. That this is not an error in printing is shown by the reference in the Lodge column to the *iungere* of Caesar *B.G.* 1, 8, 4. "Arbour" is given as from *L arbor*, though in reality it is from *L herba*; "script," as from Latin *scribere*; the first syllable of "surname" (*sic!*), as from *senior* instead of *super*. The form "pose" and its compounds are from *Gk. pausis*, through *L pausa* and *pausare*. The author has correctly traced "suppose" and "repose" to *Gk. pausis* (but "supposest" to *ponere*). In the case of "disposed" the derivation has stopped at *L pausare*, but "dispose" is recorded as from *ponere*. All the other compounds of "pose," viz. "compose," "depose," "exposed," "impose," "interpose," "oppose," and "propose" are wrongly traced to *ponere*. Of the 38 forms recorded, 7 are traced to *pausis*, 4 to *pausare*, and 27 to *ponere*.

The author was prompted to undertake this study "with the hope of establishing, on a foundation something more than personal opinion, the facts as to the Latin element in Shakespeare and the Bible." She has succeeded in taking the question out of the field of personal opinion, but by recording etymologies unknown to the *Oxford English Dictionary*, the authority she consulted in this field, as well as by questionable methods of procedure, the percentages cannot be regarded as finally accurate. Incidentally, a great service has been performed in presenting the Biblical Shakespearean vocabularies in a form convenient for comparison.

ARCHIBALD W. SMALLEY

HYDE PARK HIGH SCHOOL,  
CHICAGO, ILL.

## Hints for Teachers

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[Edited by Dorrance S. White of the University of Iowa, Iowa City, Ia. The aims of this department are threefold: to assist the inexperienced teacher of Latin, to help the experienced teacher keep in touch with matters of interest in the professional world, and to serve as a receiving center and distributing point for questions and contributions on teaching problems. Questions will be answered by mail or in the pages of this department. Contributions in the form of short paragraphs dealing with projects, tests, interest devices, methods, and materials are requested. Anything intended for publication should be typed on stationery of regular size. All correspondence should be addressed to the editor of this department.]

### Were the Romans Different?

In the Hints of Vol. xxvii, No. 8 (May, 1932), Professor H. C. Nutting offered selections from Latin writers under the caption, "Were the Romans Different?" Below are additional suggestions from the same writer. High-school students are always interested in this sort of thing, but there is little room for such references in our modern textbooks. This department welcomes particularly apt quotations which show how much like ourselves the Romans really were.

#### *"First in War, First in Peace"*

Ovid, *Met.* xv, 746 f.: *Marte togaque praecipuum.* Let us add *in amore civium.*

#### *A Recipe for Longevity*

Like many other people who live to a great old age, Livia, the wife of Augustus, imagined that her long life was due to one of her habits. Thus Pliny says: *Iulia Augusta LXXXII annos vitae Pucino vino rettulit acceptos, non alio usa* (*Nat. Hist.* xiv, 60).

#### *Spoiling a "Film"*

When the Emperor Nero was being made up to take the part in the presentation of a tragedy, a young guardsman, who thought the emperor in the hands of his enemies, rushed into the "scene." This is the way Suetonius expressed it: *Inter cetera cantavit (Nero) . . . Herculem insanum. In qua fabula fama est tirunculum militem positum ad custodiam aditus, cum eum ornari ac vinciri catenis, sicut argumentum postulabat, videret, accurrisse ferendae opis gratia* (*Nero* xxi, 3).

*Did Men Visit Beauty Parlors in Homer's or Vergil's Day?*

... crinis  
*vibratos calido ferro murraque madentis* (*Aen.* XII, 99 f.).

For rouge, etc., Tibullus says this:

*Quid (prodest) fuco splendente genas ornare, quid unguis  
 artificis docta subsecuisse manu?* (I, 8, 11 f.)

Also cf. Martial, II, 41, 11 f., and Plautus, *Mostellaria*, 258 f.

*It Is the Poor and Humble That Are Caught in the Meshes of the Law*

Valerius Maximus, VII, 2, Ext. 14: *Quam porro subtiliter Anacharsis  
 leges araneorum telis comparabat! nam ut illas infirmiora animalia re-  
 tinere, valentiora transmittere, ita his humiles et pauperes constringi,  
 divites et praepotentes non alligari.*

*Money Does Not Make the Man*

So Themistocles advised a father who was selecting a son-in-law:  
*Unicae filiae pater Themistoclen consulebat utrum eam pauperi, sed  
 ornato, an locupleti parum probato conlocaret. Cui is "Malo," inquit,  
 "viri pecunia quam pecuniam viro indigentem"* (Val. Max., VII, 2,  
 Ext. 9).

*The Alluring Penny*

It seems to be an ancient trick to nail a coin to the ground for the fun  
 of seeing the passer-by attempt to pick it up.

*In triviis fixum cum se demittit ob assem*  
 (Horace, *Epist.* I, 16, 64).

The Scholiast (mediaeval Latin commentator) so explains this line of  
 Horace, showing that in his own time, at any rate, the trick was well  
 known.

**Standardized Tests; Writing out Translations**

The use of standardized tests has proved most satisfactory and  
 has motivated the work in all our Latin classes. A syntax test is  
 given to all pupils above the second semester. A vocabulary test  
 is given to all above the first semester, and a sentence test to all  
 above the third semester. By keeping these tests in mind, greater  
 stress may be placed upon syntax as it occurs in the text. The  
 pupil sees that with a dative of possession the verb *habere* is not  
 used and with an ablative of comparison *quam* will not be found,  
 or that an ablative of cause will not use *ob* but *ob* with the accusa-  
 tive may express cause. Stress is placed on accuracy both in

vocabulary and sentence tests. The pupil sees in the former the necessity of distinguishing between adjective and adverb, and in the sentence test he notes that the median has been established on an absolute accuracy basis. Interest is provoked not only in comparing the result of each group with others of the same grade locally, but particularly through the comparison of their median with the standard median.

It is quite important that pupils in preparing a lesson be discouraged from writing out the translation of the lesson for the day, whether short sentences or the connected reading of the more advanced courses. Even though he does not refer to this in the recitation period, the pupil tries to commit the passage to memory or goes over the translation instead of the text in final preparation of the lesson. By this method he does not gain independence and confidence in discriminating forms readily. It weakens his vocabulary and his ability to translate at sight. Of course there is no objection to his writing out a particularly difficult phrase or sentence until he gets the thought and the best English rendering, but to write out regularly the lesson as a whole is inadvisable.

JESSIE B. JURY

LINCOLN HIGH SCHOOL,  
LINCOLN, NEB.

***Duris Laboribus Perfectis; An Important Ultimate Objective***

In working on their contracts some of my Latin II pupils made things which I do not think have been mentioned in "Hints for Teachers." One boy carved from wood a toy like those with which Roman children played — a little doll with jointed arms and legs; another made a cinerary urn and a Roman savings bank of clay; and a third proudly displayed a loaf of Roman bread which he had molded from salt-dough. This dough becomes very hard after it is molded and can be painted with water-colors. From it realistic dishes, fruits, meats, etc. for the kitchen of a Roman house model can be made. Use one part salt to two parts flour, and add enough water to make it a dough.

My Caesar students knew almost nothing about mythology, and there was nothing about myths in our second-year book. So every Friday we took about half the class hour for the telling of stories from mythology. Each pupil ordered twenty pictures from Perry Pictures. These were reproductions of statues of gods and goddesses, with several from the Parthenon frieze. Early in the week I would assign to two or three pupils the reports for Friday, all of them stories about a particular character in mythology. On Friday every pupil brought his picture of that character and kept it before him while the stories were being told and the characteristics of the god or goddess were being discussed. Afterward he pasted the picture on a left-hand page of his notebook, and opposite it on the right-hand page he wrote at least one story about the character and comments on the statue itself. I supplied the material on the latter (an old college Art History notebook helped) and tried to teach a little art appreciation. The notebooks were very attractive, for everyone took pride in having a neat notebook with an artistic cover. We continued this study for a semester and ended by having a test of fifty true-and-false and completion questions.

FANNYBELLE KISER

NEENAH, WIS.

#### **A Vocabulary Review Exercise**

Any exercise by which the teacher may create in pupils a sense of progress in their Latin work surely justifies the time spent in doing it. A plan (you may call it a game) which I have repeatedly tried with Freshmen has brought pleasure and satisfaction to every member of the class and has furnished, as well, a review on vocabulary.

At the beginning of the hour the teacher suggests taking a trip to Europe. She begins by writing the word *Europa* on the board. She then asks for any Latin word that *Europa* suggests to their minds. Here the lines of association naturally diverge. One pupil may suggest *iter*, another *bellum*, and another *Italia*. It is best to follow only one line of association to avoid confusion.



The class will begin, for example, with *iter*, which suggests *aqua*, which in turn suggests *mare*. At once the class sees the point and realizes that quick thinking is necessary. It is best to have one of the pupils act as scribe at the board. The teacher acting as judge decides whether the suggested words are connected in thought with the preceding one. In a few minutes a surprisingly large number of words is listed. I have made below an outline following only two diverging lines, but more may be followed.

After the list of nouns is exhausted, the class may then suggest adjectives to modify nouns, which, of course, doubles the number of words.

The same game may be used with verbs, but it will proceed a little more slowly.

## EUROPA

iter .....	<i>longum</i>
aqua .....	<i>multa</i>
mare .....	<i>aequum</i>
navis .....	<i>magna</i>
nauta .....	<i>bonus</i>
insula .....	<i>parva</i>
barbari .....	<i>inimici</i>
hostes .....	<i>omnes</i>
bellum .....	<i>longum</i>
proelium .....	<i>acre</i>
milites .....	<i>fortes</i>
dux .....	<i>clarus</i>
imperator .....	<i>validus</i>
honor .....	<i>summus</i>
pompa .....	<i>grata</i>
victoria .....	<i>facilis</i>
corona .....	<i>splendida</i>
aurum .....	<i>magnificum</i>
pecunia .....	<i>incerta</i>
arca .....	<i>tuta</i>

## EUROPA

Italia .....	<i>antiqua</i>
Roma .....	<i>aeterna</i>
Forum .....	<i>notum</i>
ruinae .....	<i>tantae</i>
templa .....	<i>magnifica</i>
deae .....	<i>pulchrae</i>
dei .....	<i>immortales</i>
potestas .....	<i>magna</i>
imperium .....	<i>latum</i>
rex .....	<i>potens</i>
regina .....	<i>laeta</i>
domina .....	<i>misera</i>
domicilium .....	<i>longum</i>
servi .....	<i>defessi</i>
labor .....	<i>durus</i>
ludus .....	<i>propinquus</i>
magister .....	<i>severus</i>
liber .....	<i>difficilis</i>
litterae .....	<i>parvae</i>

MARGARET R. HENDERSON

ABRAHAM LINCOLN HIGH SCHOOL,  
COUNCIL BLUFFS, IA.

**Word Ancestry and Spelling**

Borrowed property should not be mistreated, but we have borrowed from the Latin one word which has been outrageously abused. That word is *consensus*. In copy prepared for the printer I find it misspelled *concensus* at least half the time. The writers who thus misspell it possibly connect it with another borrowed word — *census* — with which it has no relation. *Consensus* is from *sentire*, *sensum*, and means "a thinking together, agreement in opinion." One sometimes sees the expression "consensus of opinion." The added words are unnecessary and incorrect. When you have said "consensus" you have said it all. *Sentire* gives us a number of other familiar words, among them "sentence" (the expression of a thought), "sentiment," "sense," "sensory," "sensual," "dissension," etc.

"Census" comes from *censere*, *censum*, which gives us "censor," "censure," and several kindred words. Each of the verbs *sentire* and *censere* has a variety of meanings, and in the case of each of them one of the meanings is "to think, to believe, to opine." If you have access to a big Latin dictionary, it will be profitable to examine both these words carefully.

WILLIS A. ELLIS

LOMBARD, ILL.

**Who's Who**

During the study of mythology in my second-year Latin class last year, we decided to establish a Who's Who Bureau. Each member of the class chose for himself a secret namesake from mythology whose name he would adopt after identification. The teacher saw to it that there were no duplicates. At the beginning of every class hour three to five members would each tell of some incident in his or her life or would act some scene from which the class guessed who he or she was.

Thereafter, at the calling of the roll, the identified persons were called by their mythological names and responded *adsum*. Finally everyone had been identified, and the entire roll was of mythological names.

An amusing incident occurred one morning when "Aurora" failed to answer *adsum*. Someone said, "*Abest*, her bus hasn't come in yet."

GERALDINE ROWE

MATTHEW WHALEY HIGH SCHOOL,  
WILLIAMSBURG, VA.

#### A Sight Reading Test

The pupils were given forty minutes and were allowed to use their vocabularies occasionally. They were asked to translate A Lesson in Voting,<sup>1</sup> adapted from Aulus Gellius. They were not to write down any of the translation, but after finishing the selection they were to tell in their own words the point of the story with the necessary details. It was interesting to notice the correlation between the teacher's estimate of their reading comprehension and the ranking they received on the New York Achievement Test,<sup>2</sup> recently administered.

RUTH LEMKE

MENOMONIE, WIS.

#### A New Latin Paper

*Acta Latina* has recently come to the attention of the editor of Hints. It is an eight page publication, partly in Latin and partly in English, published the fourth term of each year by the Olympian Council of Central State Teachers College at Edmond, Okla. Besides "boners," current events, parodies in English, and advertisements, *Acta Latina* contains some original Latin renderings of popular songs and of sacred songs and prayers. There is also an amusing Latin version of "The Three Trees" from *The Spring Maid*.

The little magazine is full of material suitable for Latin club programs. One especially useful column is headed "Latin for Conducting Business Meetings."

<sup>1</sup> Cf. Ullman and Henry, *Second Latin Book*<sup>2</sup>: New York, The Macmillan Co. (1930), 166 f.

<sup>2</sup> Thompson & Orleans, *New York Latin Achievement Test*: Chicago, World Book Co. (1928).

Single copies are ten cents each. If you are interested, write to Jessie D. Newby, Central State Teachers College, Edmond, Okla.

#### Latin Clubs

The value of a well-organized Latin club, which meets with serious purpose, as well as with the intent to play, is recognized everywhere. Such clubs are doing good work in many schools.

Our club consists of all third- and fourth-year pupils and those of the second-year class who had an average of A the first two months. We named our club *Societas Olympenorum*, each member going by a god or goddess' name. Our motto is *Vēnī, Vīdī, Vīcī*. We have the officers common to any club with similar duties. We drew up a constitution at the first meeting. The first Tuesday night of every month we meet in the homes of the students. Our programs consist of talks, stories, poems, etc. about Rome, its customs, and writers, as well as Latin games.

At our last meeting we had a Roman banquet. Each pupil dressed in a toga; we reclined around the tables as the Romans did. The courses were planned and served, and entertainment furnished as directed in works on Roman private life. The scene at the end with everyone crowned with garlands and a garland around the punch-bowl (instead of wine) was very much like those one sees in Latin books. Everyone enjoyed it; there wasn't a dull moment.

LUCILE PIERCE

HOLLY SPRINGS, MISS.

## Current Events

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[Edited by Clarence W. Gleason, Roxbury Latin School, Boston, Mass., and John Barker Stearns, Dartmouth College, Hanover, N. H., for territory covered by the Associations of New England and the Atlantic States; Victor D. Hill, Ohio University, Athens, Ohio, for the Middle States east of the Mississippi River; George Howe, the University of North Carolina, Chapel Hill, N. C., for the Southeastern States; Walter Miller, the University of Missouri, Columbia, Mo., for the Southwestern States; and Franklin H. Potter, the University of Iowa, Iowa City, Ia., for the territory of the Association west of the Mississippi, exclusive of Louisiana and Texas. News from the Pacific Coast may be sent to Frederic S. Dunn, University of Oregon, Eugene, Ore.]

This department will present everything that is properly news of general appeal, but considerations of space compel the editors to ask that items be made as brief as possible. Whenever feasible, it is preferable to print programs of meetings which would draw an attendance from a large area as live news in advance of the date rather than as dead news after the event. In this connection it should be remembered that the December issue, e.g., appears on November fifteenth and that items must be in hand five or six weeks in advance of this date.]

### Bulletin

We are deeply grieved to announce that Professor Lofberg, editor-in-chief of the *CLASSICAL JOURNAL* for 1932-33 and secretary-treasurer of the Classical Association of the Middle West and South for 1930-1932, passed away November 10, 1932. An obituary notice concerning him will be published in the January *JOURNAL*.

### Cornell College

During the year 1931-32 the Latin Club of Cornell College, Mount Vernon, Iowa, held monthly meetings at the home of Professor and Mrs. Mark E. Hutchinson. The general topic studied for the year was Roman Public and Private Life, and a committee of students had charge of each meeting. A mock Roman Wedding was staged at one of the meetings, while the final program in May took the form of a Roman Banquet, at which Roman food was served and the ancient procedure followed so far as possible. At the opening meeting of the year Professor Hutchinson in a talk on the "Bay of Naples and Its Environs" showed the value of the finds at Pompeii, which are in the Naples Museum, for a study of Roman private life. In an open meeting of the club, Professor Flickinger of the State University gave an illustrated lecture entitled "On the Trail of the Ancients in Italy."

**University of Iowa**

Continuing what was done last year, the Classical Club of the University of Iowa will broadcast Christmas carols in Latin over WSUI on Sunday evening, December 18, 1932, from 9:15 to 9:45 o'clock.

**Christmas Meetings**

The Christmas meetings of the American Philological Association and the Archaeological Institute of America will be held December 28-30, 1932, with Syracuse University. Railway rates have been secured on the Identification Certificate Plan. Members of the former organization will receive from their secretary in connection with the program a certificate which entitles them to purchase round trip tickets in advance for a fare and a half. Members of the Institute who do not belong also to the Philological Association may secure such certificates by writing to the secretary, Edward Capps, Jr., at Oberlin College.

The following papers are scheduled for the Philological program: "Witchcraft in the Lecture Room of Libanius" by Campbell Bonner, University of Michigan; "The Perfect Prince According to the Latin Panegyrist" by Lester Born, Western Reserve University; "An Interpretation of Vergil's Fourth *Eclogue*" by Curtis C. Bushnell, Syracuse University; "Notes on the History of Epicureanism" by Norman W. DeWitt, Victoria College, University of Toronto; "Unwritten and Lost Epics of the Augustan Poets" by Thomas W. Dickson, Syracuse University; "The Decree of Demophilus, 346/5 B.C." by Aubrey Diller, University of Michigan; "Zeus Didymaeus" by Joseph C. Fontenrose, Cornell University; "The Panoply of the Ethiopian Warrior" by A. D. Fraser, University of Virginia; "Sparta and Judaea" by Michael S. Ginsburg, University of Nebraska; "On the Origin of Diana" by A. E. Gordon, University of California; "The Structural Unity of the *Protragoras*" by G. M. A. Grube, Trinity College, University of Toronto; "Early European Migration of Classical Ideas to Colonial North America" by R. M. Gummere, William Penn Charter School, Philadelphia, Pa.; "Vergil's Catalogue of the Latin Forces — A Reply to Professor Brotherton" by E. Adelaide Hahn, Hunter College; "The Scene of the *Persians* of Aeschylus" by A. M. Harmon, Yale University; "The Significance of the Speech of Maecenas in Dio Cassius, Book III" by Mason Hammond, Harvard University; "Methods in the Study of the Dramatic Technique of Plautus" by John N. Hough, Ohio State University; "Who First Buried Polynices?" by Minnie Keys, University of Iowa; "Doubts about Orphism" (Presidential Address) by Ivan M. Linforth, University of California; "The Authenticity and Form of Cato's Saying *Carthago Delenda Est*" by Charles E. Little, Peabody



College; "A Report on Spanish Libraries and Manuscript Collections in 1932" by Dean P. Lockwood, Haverford College; "Posidonius and the Light Metaphor in Plotinus" by John R. Mattingly, Hamilton College; "The Deliberative Question as a Dramatic Device in Greek Tragedy" by A. W. McWhorter, University of Tennessee; "A Mediaeval Historian at Work — Otto of Freising's Use of Source Materials in the *Gesta Friderici I Imperatoris*" by Charles C. Mierow, Colorado College; "Cicero's Legacies" by Samuel L. Mohler, Franklin and Marshall College; "Quintilian's Use of Earlier Literature" by Merle M. Odgers, University of Pennsylvania; "An Allusion in the *Agamemnon* and the Problem of the *Eumenides*" by Eivion Owen, New York City; "The Interdiction of Magic in Roman Law" by Clyde Pharr, Vanderbilt University; "Criteria of Originality in Plautus" by Henry W. Prescott, University of Chicago; "Terence's *Eunuchus* and the Spirit of Comedy" by E. K. Rand, Harvard University; "Vergil's Use of *Interea* — A Study of the Treatment of Contemporaneous Events in Roman Epic" by O. W. Reinmuth, University of Nebraska; "Notes on the Hellenic Kingdom of Bactria" by Charles A. Robinson, Jr., Brown University; "The Significance of Mars in Early Roman Religion" by Inez Scott Ryberg, Vassar College; "Outstanding Examples of *Hybris* in the *Iliad*" by Edward G. Schauboth, University of Buffalo; "The Elder and the Younger Pliny on Emperor Worship" by Kenneth Scott, Western Reserve University; and "Epicurus and Lucretius on Love" by John Barker Stearns, Dartmouth College.

#### Johns Hopkins University

Wilfred Pirt Mustard was born in Uxbridge, Canada, February 18, 1864. He received his A. B. degree at Toronto in 1886 and his doctor's degree at Johns Hopkins in 1891. After teaching for two years at Colorado College and fourteen years at Haverford, he was called to a chair in Latin at Johns Hopkins in 1907. He died July 30, 1932.

In the world of scholarship he was widely esteemed. During the last twenty years the press issued six volumes of his Renaissance Latin poets. Every edition was greeted at home and abroad with a quite unparalleled uniformity of commendation, for the scholarly perfection in text and biography, for the amazing completeness of its references to the poet's sources, and for the classical finish of its style.

As a teacher Professor Mustard will be remembered long. His unusual command of all the poetic production from Homer to Petrarch, his sanity of judgment and firm literary taste, his clarity of mind, his love of accuracy, and his precision of expression gave an unusual value to his lectures, and his students considered his courses the center of their cultural studies.

Within and beyond the university many found in him a generous friend, an inspiring colleague, a companion whom all recognized as a man of candor, unswerving ideals, and absolute integrity.

TENNEY FRANK

#### University of North Carolina

The Carolina Playmakers (students in the summer course in dramatic production and members of the faculty) and their general director, Professor Frederick H. Koch, are, of course, well known in many parts of the country for their successful presentations of current plays. This summer the organization undertook something quite different, the *Alcestis* of Euripides in Gilbert Murray's translation. The performances were given at the Kenan Memorial Stadium in Chapel Hill on July 11 and 12. The character of the production was excellent, but those who have seen the beautiful setting in which this stadium is placed realize how much it must have added. Professor Koch himself took the part of Thanatos.

#### Virginia Classical Association

Numerous queries as to what one could get and where one could get it finally brought the Executive Committee of the Virginia Classical Association to realize the need for a Service Bureau of Virginia teachers. At a meeting in February, 1932, they voted to establish such a Bureau and are now glad to announce that it has begun to function with the opening of the school session of 1932-33. Miss Susan Roberts of the State Teachers' College, East Radford, is the director of this Bureau and is sparing no effort to accumulate material of practical use to high-school Latin teachers. Material may be procured for the postage plus the actual cost of the mimeographing.

Friday, November 25, the Virginia Association held its annual meeting in Richmond at the John Marshall Hotel, under the presidency of Mrs. P. W. Hiden of Newport News. Papers were read by Miss Mary E. Wenger, Hopewell; Miss Laura Belle Clarke, Appalachia; and Professor Walton Brooks McDaniel, University of Pennsylvania, Philadelphia, Pa. The business session was for the most part devoted to revision of the constitution and by-laws and the election of officers for the coming year. The success of this meeting, it is to be hoped, augurs well for the meeting of the Classical Association of the Middle West and South to be held at Williamsburg, Va., next spring, April 13-15.

#### Allentown, Pennsylvania

Muhlenberg College has been honored with the forty-first chapter of Eta Sigma Phi. The chapter was installed near the end of the school

session of last year. The enrollments in Greek and Latin at Muhlenberg are unusually large in proportion to the total enrollment of the school.

#### **Boise, Idaho**

A recent number of the *Interpreter*, the student paper of the Boise High School, was filled with letters from students and alumni who were asked to tell in what ways their high-school training had proved of value to them. Readers of the CLASSICAL JOURNAL would be interested to note the prominent and favorable position which Latin holds in these replies.

#### **University of California**

"Aspects of Athenian Democracy" is the general subject of the Sather Lectures that are being delivered in Berkeley this fall by Professor R. J. Bonner of the University of Chicago. The aspects discussed are: "The Sovereign People," "The Judiciary," "The Politicians," "Freedom of Speech," "Citizenship," "Literature," "Religion," and "Imperialism."

#### **Steubenville, Ohio**

Pupils in the class in Vergil in Wells High School, Steubenville, Ohio, after reading the Dido story last year, put Aeneas on trial for desertion. They worked out their own plans, which included a regular court scene, chose their officers and witnesses, and made up their own questions and answers from the books they had read. There was a touch of the mediaeval in their taking oath by Vergil; and among the witnesses was Dido, as sorrowful a figure as Vergil ever conceived. The class was under the direction of Miss Marjorie Cattell.

#### **New England Classical Association, Connecticut Section**

The Connecticut Section of the New England Classical Association met at Rosemary Hall, Greenwich, October 22, 1932. The following papers were presented: "A Neglected Translation of the *Iliad*" by Caroline Runtz-Rees of Rosemary Hall; "Horace, Poet-Philosopher of the Augustan Age" by Elizabeth H. Haight of Vassar College; "Under Greek Skies" (*illustrated*) by J. W. Hewitt of Wesleyan University; "Humanity in a Scottish University" by Constance M. Carmichael of Rosemary Hall; and "Herculaneum" (*illustrated*) by Professor Michael Rostovtzeff of Yale University.

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